

New England Craftsman

Devoted to the Interests of Freemasonry

JULY, 1911



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NEW ENGLAND CRAFTSMAN

An Invitation

In accordance with a plan just adopted by the directors of this company you are invited to subscribe for not more than 10 shares of the preferred stock of the New England Craftsman, which pays a dividend of 7%, and that you may have a clearer understanding of the situation with regard to the magazine we submit for your consideration the following:

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This result was not accomplished without considerable effort and the expenditure of much capital, but the result has amply justified its inception.

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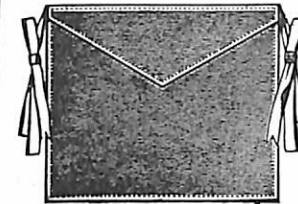
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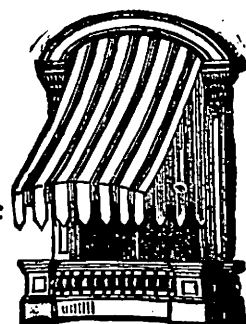
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NEW ENGLAND CRAFTSMAN

A Monthly Masonic Magazine

Vol. 6

July, 1911

No. 10

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New England CRAFTSMAN

A MONTHLY MASONIC MAGAZINE

JULY, 1911

175th Anniversary of St. John's Lodge Portsmouth, N. H.



SAINT JOHN'S Lodge, No. 1, of Portsmouth, N. H., reached the 175th milestone in its history on the twenty-second of June. On the Sunday preceding that date religious exercises were held in one of the largest churches in the city, where the officiating clergyman gave a most interesting sermon before a large audience of Masons and others.

The principal celebration of the auspicious event took place on Thursday, June 22, a reception in Masonic hall, after which a parade was formed with Past Eminent Sir Albert R. Jenkins as chief marshal, and several aids, the Portsmouth City band, DeWitt Clinton commandery Knights Templar, Saint Andrews Lodge, No. 56 of Portsmouth, invited guests, Haverhill City band, Saint John's Lodge No. 1 and the Most Worshipful Grand Lodge of New Hampshire. At 3 o'clock exercises of a most interesting nature took place in Music hall, which was crowded to repletion. Besides the usual formal exercises incident to such an occasion there was an able and inspiring address by Most Worshipful Charles Horace Wiggin, Grand Master of the Grand Lodge of New Hampshire, whose dignity and ability impressed themselves on all his auditors.

A friend of the ancient lodge wrote an ode which was read by Rev.

Brother Curtis Hoyt Dickins, U. S. N., and the gem of the occasion was the faithful and forceful historical address of Most Worshipful Frederick Willis Sawyer, than whom none could have better been selected to prepare and expound the life of this most illustrious Masonic body.

Worshipful Master William Bates Randall gave the address of welcome preceding Brother Sawyer's sublime effort. After an earnest introduction on the importance of the preservation of lodge records as useful to the historian in preparing such an address as would be authentic and of importance to future generations, the learned brother reviewed the propagation of the order and the establishment of lodges in the new American country, in which Saint John's No. 1 of Portsmouth was one of the first-born in a wilderness when the war whoop of the savage struck terror to the hearts of the settlers, nurtured and sustained by the heroic devotion and unswerving loyalty of the early members, standing firm when the gales of oppression and conflict swept over it, keeping its light burning when the dark clouds of intolerance enveloped it, until today it proudly stands at the very summit of excellence and dignity. No trace of decay, no backward steps are to be found in the living history of this

lodge. The present officers are as able, as loyal and as accurate as those of any preceding generation.

The ancient charters of 1736 and 1790 are not now in existence. That of 1790 granted by the Grand Lodge of New Hampshire was destroyed by the fire which burned the lodge rooms in 1864.

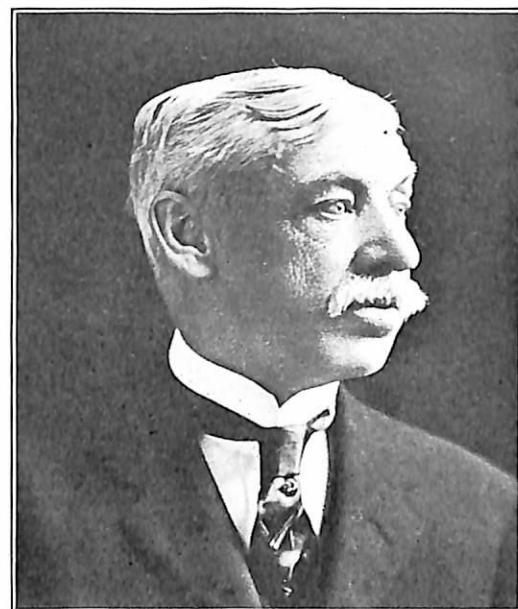


William Bates Randall
Worshipful Master

No satisfactory explanation can be given as to why the name of Robert Tomlinson appeared as Grand Master on the original charter instead of Henry Price, who WAS Grand Master when the application for the charter was presented. Historians agree that Tomlinson was appointed Grand Master of North America by Right Honorable and Most Worshipful John Earl of London, Grand Master of England, Dec. 7, 1736, but it can also be proven by equally indisputable evidence that Saint John's was constituted June 24, 1736, six months before Tomlinson received his commission as Grand Master.

The only reasonable theory which can be evolved in the case is that the lodge was formally constituted by Saint John's Grand Lodge before the actual delivery of the charter, that the charter was executed in England, and that before it was received from England, Henry Price had ceased to be Grand Master and Robert Tomlinson was occupying that position in his stead, therefore he signed the charter before its delivery to Saint John's of Portsmouth. It certainly is a mystery that still remains unsolved, though many of us have tried in vain to unravel it.

The records of the lodge show that Grand Master Tomlinson made an official visitation to Saint John's Lodge January 17, 1739 and from that year the records of the lodge are complete and unbroken down to the present day, a record unparalleled by any lodge in the country, so far as the written recorded word is concerned. It is admitted that two lodges in the United States may be older than Saint

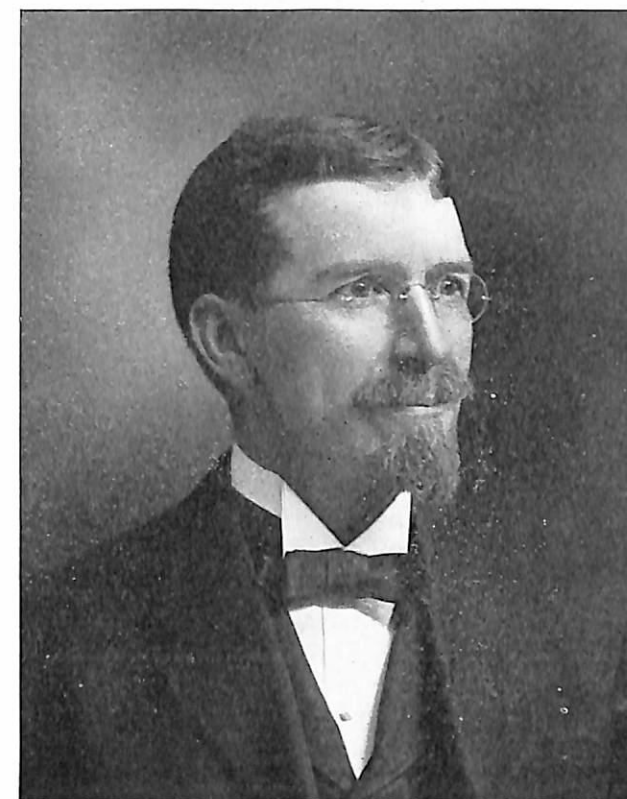


R. W., Albert H. Sides
Secretary

John's of Portsmouth, but neither possess a complete unbroken chain of original record like yours. In the case of Saint John's of Boston there are lapses of three years at one time and twenty years at another.

told by the lodge records themselves, though there are times when the careful historian has to read between the lines in order to get the real true meaning of the record."

Brother Sawyer then proceeded to



M. W., Frederick W. Sawyer, Historian

Where are the records of the three years which elapsed between the constitution of the lodge in 1736 and the official visitation by Grand Master Tomlinson in 1739? If they could be found some light would undoubtedly be shed on the questions which have puzzled this lodge for many years. But enough said, it is sufficient glory for us to know that venerable Saint John's lodge is 175 years old and we who gathered here to honor this great anniversary are happy, supremely happy because we have lived to see this day. The historical story of this lodge from this point onward is

speaking of where the lodge was formed, with Dr. George Mitchell as first master, in a brother's house, way up remote from where the family could get any inkling of the secret proceedings. "Imagine if you please that you and I were living at the very beginning of Saint John's Lodge and that our lives have continued throughout this immense period. You men put on now your bright colored coats, your fancy waistcoats, knee breeches, hair in queues, and late go to a lodge meeting in the year 1739. An attic room in some brother's house, lighted by the home-made tallow dips, furniture

plain and severe, no elegance, no decorations, and yet the old Bible is there, a warm fraternal spirit prevades the room. Looking over the old by-laws we find in some sections a striking similarity to the by-laws of the present, in other cases a marked dissimilarity.

Section 3 says,—'No brother shall eat any victuals or call for any liquor or tobacco while the lodge is open without the leave of the Master or Wardens.'

Section 13,—'The Junior Warden is to keep an account of what liquor comes in for the use of the lodge, which is not to exceed 2-6 quart per head, in failure of which he is to forfeit the surplusage, except by dispensation of the Master and members the said Warden to render an account to the Secretary who is to settle the same with the Master and Treasurer before the lodge is closed.'

The use of wines and other liquors in lodge rooms was continued for eighty-eight years, then we find this interesting record,—

'July 9, 1827. Voted that the following resolution be adopted: Resolved, that the use of wine and other spirituous liquor in our regular communications for work is highly improper and unnecessary, therefore, resolved, that we will dispense with them on those occasions, also on all other occasions unless by direction of the Worshipful Master, with the consent of the members.' Some ardent temperance advocate won a great victory that night."

The various meeting places of the lodge were then set forth in detail in the address, which further said "My study of Masonry in connection with the early history of the United States strongly impresses upon my mind the belief that Masonry had much to do in laying the foundations of our republic. Those foundations were well and truly laid upon the Masonic principles of freedom and equality and justice, and though

shaken by two terrible and bloody wars, they uphold our government today in greater power and glory than ever before."

General George Washington visited Portsmouth November 1, 1779. The records of your lodge do not indicate that he visited the lodge, but history records that a reception was tendered him by the President of the State John Sullivan and Council at the tavern of John Stavers. From the fact that the lodge room of Saint John's was in the same building at that time and that Sullivan was even then a very prominent Mason, we can safely assume that General Washington inspected the lodge room informally.

August 3, 1825, when Lafayette visited Portsmouth, we find a record which indicates that Saint John's Lodge tried to do something toward the erection of a monument to George Washington the Mason, but nothing came of it, probably from want of co-operation. It is a remarkable fact that the idea promulgated by Saint John's Lodge in 1825 has just recently begun to take shape and a permanent association has been formed for the purpose of erecting a memorial temple at Alexandria to Washington the Mason."

It is a good indication of the splendid stuff old Saint John's was made of when we scan the records covering that awful period of intolerance and oppression, which is known as the Morgan Anti-Masonic period. Scores of lodges all over the country unable to withstand the awful pressure, gave up the ghost and died. Not so with old Saint John's. Not a meeting was skipped, not a single record omitted. The Masonic flame burned steadily, though perhaps not quite so brightly. One writer says great credit is due the people of Portsmouth for their common sense in not becoming excited by the Anti-Masonic craze."

Brother Sawyer paid high tribute to the various officers and members of the lodge who had done so

much to make successful its history, and concluded as follows:

"Glorious old Saint John's surely has been a living monument dedicated to high morality and fraternal affection through all these years. Trusting in God, loyal to its principles, each succeeding generation has transmitted to its successors the same sterling qualities which it has possessed. Bravely the new generation has taken up the noble work, until today we find the same sturdy stock standing firmly upon the same foundations and believing in the same principles which they of 1736 stood upon and believed.

History truly demonstrates in a most impressive manner that this venerable lodge has been an instrument in the hands of God to break down oppression, to lay the foundations of a new and mighty nation, to keep alive always that spark of patriotic fire which has lighted our country's pathway through all the dark places in her history."

The evening exercises were equally interesting as the afternoon's had been. It was one of the biggest Masonic meetings ever held in the city and for that matter the state. Here the members of Saint Andrews Lodge, the De Witt Clinton Knights Templar and visiting Masons, with the members of the Grand Lodge were the guests of the Saint John's Lodge at a banquet that exceeded anything of its kind held in Portsmouth at least.

Over seven hundred sat at the banquet which was followed by addresses by Hon. Calvin Page, who was an admirable toastmaster; Worshipful Frank J. Philbrick, and Most Worshipful Charles Horace Wiggin who spoke as follows:

"I am deeply sensible of and appreciate the honor that comes to me at this moment when you ask me to respond to a toast to the Grand Lodge.

The occasion is one the similarity of which presumably never occurred in our state and country, you on the one hand representing a subordinate lodge with

175 years of masonic record and I on the other, a Grand Lodge whose deeds of Brotherly Love, Relief and Trust have been spread on the records of 122 years, and a subordinate lodge constituted 112 years ago; but such is the antiquity and stability of free masonry of which we are justly proud.

There lies in the mind of many an individual thoughts and admiration for an object or an institution that the individual can with difficulty find words and language to express, and such is my situation when I attempt to tell you about the honor, the glory and good deeds and the earnest and faithful brethren that combine to make the history of the Most Worshipful Grand Lodge in this grand old granite state.

One with the faintest trace of sentiment in his breast needs to read but a few pages of the early history of our Grand Lodge to be filled with admiration for the fidelity and zeal of its founders and question if we as Free Masons in this 20th century are maintaining the high standard that they set.

Our generation and our times have much that savors of frivolity, show and deceit, and a further question arises: is our daily life and conduct of such standard that it will fulfill the test of masonic principles which were their guide? As a Grand Masonic body of Free and Accepted Masons we have much to our honor. The necrology of our Grand Lodge shows that its members who have passed to the celestial lodge above have been those not alone foremost and active in Freemasonry, but in the majority of cases have filled more than the ordinary individual's place in the community where they lived, and in the highest executive, administrative, judicial, commercial, business and social circles.

With no apology to dame flattery or conceit we with pride direct your attention to the members of the Grand Lodge of today. There are active in its membership those who have and are filling places of honor and trust, the highest in State and Nation. Its Past Grand

Masters include a U. S. Senator, a Justice of the Superior Court and an Ex-Governor. You will find its members in every walk in life; they are respected and beloved in their respective circles. God bless and prosper them.

What a fond parent is to a family of lovable children the Most Worshipful Grand Lodge is to individual lodges in her jurisdiction, and Saint John's No. 1, comes in tonight for that praise and admiration that all parents bestow on the first born. We are sincerely proud of the record and achievements that you have made in 175 years of Masonic work and devotion to those cardinal virtues, Temperance, Fortitude, Prudence and Justice. The Oriental Chair in your lodge has been occupied by men who have been most important and influential in shaping the laws and destiny of city, state and nation. They have been weighed in the balance of public opinion and found to be 'good men and true.' Many of the brethren who were most influential and active in forming our Grand Lodge itself were obligated at your altar and received in your lodge room those teachings and impressions that rarely fail in energising men to a better and more useful life. You brethren of Saint John's Lodge have much to be proud of, yours is a conspicuous place in the masonic history of the state and nation of the past and I voice the sentiments of your Grand Lodge when I wish you God speed and a continued brilliant and useful future. While zealous in our interest in you we can not forget that the general welfare and prosperity of all the lodges in our jurisdiction is the fullest concern of the Grand Lodge. Its officers are that attached to and interested in them that they are ready and willing at all times to encourage by their presence and otherwise all occasions where the same would add benefit and helpful influences.

One of the most worthy monuments to Free Masonry in New Hampshire and one that will endure beyond the memory of any in the hearing of my voice,—unforeseen calamity excepted, is the Masonic Home at Manchester.

The funds for the erection of this Institution were raised by the Grand Lodge with the assistance of the brethren. It has for its object 'to provide and sustain a home for destitute Freemasons and destitute widows and orphans of Freemasons of the State of New Hampshire,' and such it is doing and has been doing since 1903. Is there any more worthy object than this in which we as Freemasons can interest ourselves? A visit to this home shows the full fruition of its object, and its inmates are living and being cared for in an atmosphere of brotherly love. All the comforts and surroundings of home life are theirs to enjoy.

My object in speaking of this tonight is to turn your thoughts for a moment from the joys and pleasures of Free Masonry to one of the most important tenets of our order—Charity. This institution needs our help and succor, financial endowments and liberal cash contributions are highly recommended to extend and enlarge the scope of its usefulness. Let each and every one of us personally interest ourselves in this worthy charity and contribute liberally to its financial aid as occasion may require."

On Friday evening the ladies had a season of great pleasure, a banquet, entertainment and dancing giving a charming variety.

Saint John's Lodge No. 1 of Portsmouth is to be congratulated on its splendid history as well as upon the manner in which its ancient anniversary was observed.

The King Edward National Memorial

EARNEST efforts are now being made by the Free Masons to assist in the purchase of Crystal Palace and its extensive grounds as a National Monument to the late King Edward. *The Freemason* of London is very active in the enterprise and is devoting a liberal share of its space to creating and extending interest in the undertaking. The editor of *The Freemason* has invited our assistance and has sent us several circulars suggesting methods of raising money needed. One circular which is "A Call to the People of the Empire and the Empire's Friends," says in part:

All who revere the memory of the great King who so lately passed from us, so deeply mourned, will delight in devoting some token of their esteem to a Memorial such as can be generally approved, and which will appeal to the late King's subjects universally.

The nucleus of this Memorial is already in existence. The finest site in South London, consisting of 200 acres of beautiful grounds, and the largest Auditorium in the world, is at our service as the groundwork of the largest, most living, and comprehensive Memorial that could be desired.

The Crystal Palace is one of the features of London. It is known throughout the World. Every visitor from Colonial or Foreign shores must see and wonder at it, and admire. The pleasure it has provided in past days has woven a charm in the hearts of many who hold this happiness in remembrance. Throughout the whole world are found those who for "Auld Acquaintance Sake" will contribute their proportion towards the preservation of the Palace, its re-birth and latter glory. As the foundation of a comprehensive Memorial to which all members of the Kingdom and Empire can contribute, a more appropriate spot, with a more appropri-

ate opportunity, could neither be imagined nor desired.

It might appropriately be recalled that King Edward's father was the chief mover in the first proposal and the eventual erection of the Crystal Palace, and at its opening in 1854 King Edward's mother, the late good Queen Victoria, said:

"It is my earnest wish and hope—that the bright anticipations which have been formed as to the future destiny of the Crystal Palace may, under the blessing of Divine Providence, be completely realized, and that this wonderful structure, and the treasures of Art and Knowledge which it contains, may long continue to elevate and interest as well as to delight and amuse the minds of all classes of my people."

For these reasons we appeal to every one these words can reach to support the scheme herein outlined, which proposes the acquisition of these historic grounds and buildings, with a view to their transformation into an appropriate and perpetual Memorial of our late and beloved King. Your personal interest in the scheme and your subscription towards its consummation will be much appreciated, and is earnestly sought herewith.

Among the plans proposed for raising money is sale of Life Membership tickets at One Guinea each. Another way, which will undoubtedly prove very popular, is the use of Crystal Palace stamps which are sold, Four for 1 d. 48 for 1 s.

Every one is urged to use the stamps to seal the back of letters. School-children are asked to assist in the distribution of the stamps. Should any of the readers of the *New England Craftsman* desire to assist in this commendable undertaking we will be pleased to receive and forward their contributions, or we will furnish the address, and subscriptions may be sent direct.

Dedication of Masonic Temple, Brattleboro, Vermont

NO Event in the Masonic history of Brattleboro, Vermont, has surpassed in interest the completion of the new Masonic Temple, which was dedicated by the Grand Master of the Grand Lodge of Vermont, Wednesday, May 31, 1911. On that day was realized the dream of years and as the brethren united in expressions of admiration and approval for the new edifice, they felt amply rewarded for the cost and time devoted to its erection. Probably, 500 Masons visited the Temple during the day, coming from all the adjoining towns, some even from distant parts of New England.



Grand Master Henry L. Ballou

The ceremonies began at 3.30 in the afternoon with a reception to the Most Worshipful Henry L. Ballou, grand master of the Grand Lodge of Vermont, and accompanying Grand Lodge officers. This was an entirely informal affair, the Grand Lodge officers standing in line in the east and exchanging

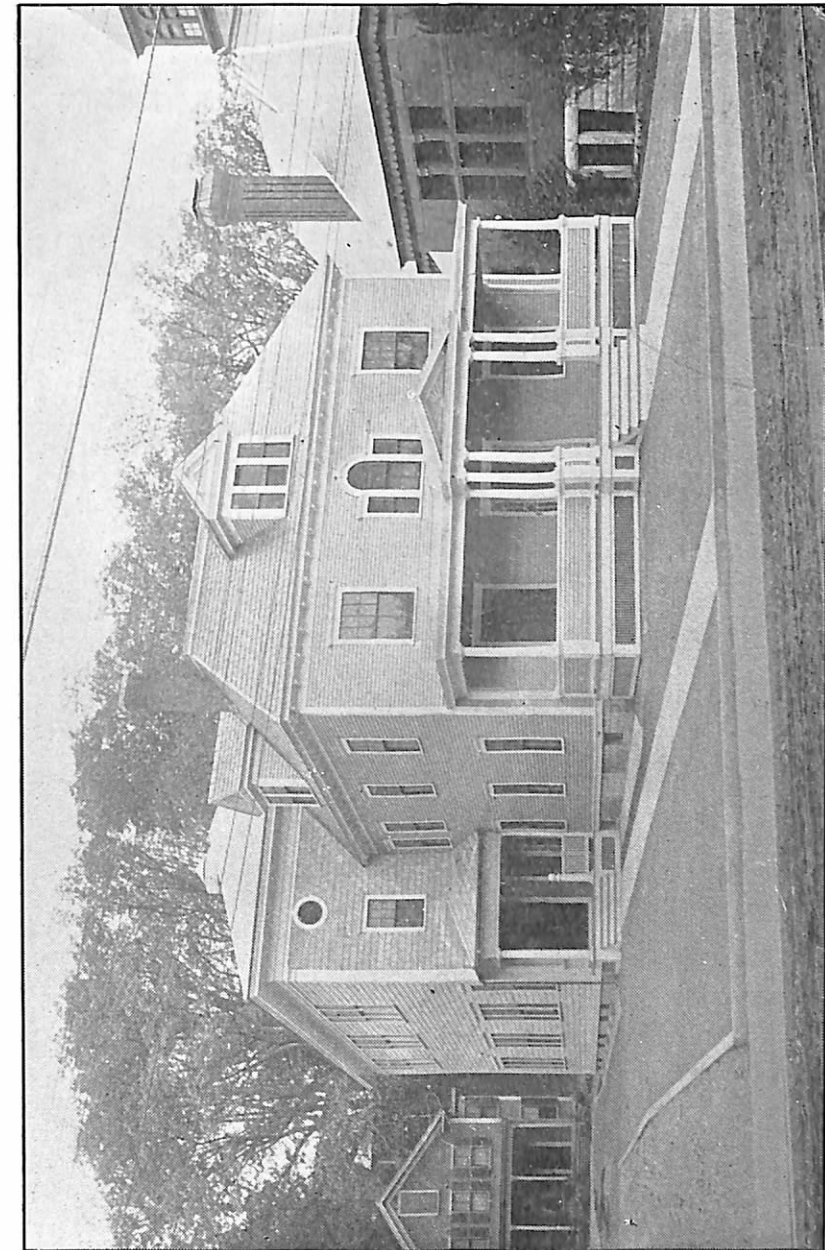


W. H. Vinton
President of Building Association and Board of Trustees

felicitations with some 400 freemasons who filed past, and who were introduced and presented by members of the reception committee.

At 4.30 a reception was given to his excellency, Governor John A. Mead, who was assisted in receiving by his chief of staff, Col. D. L. Morgan, and by another staff officer, Capt. L. D. Taylor of Brattleboro.

At 5.30 lines were formed in the lodge room, with Col. J. G. Estey escorting Grand Master Ballou, followed by Gov. Mead escorted by G. L. Dunham, the governor's staff officers, and the other Grand Lodge officers, each escorted by a past master or other prominent member of the Fraternity, then present and past masters and brethren generally marching by twos. The table of honor in the banquet hall was occupied by the



Masonic Temple, Exterior View

distinguished visitors and their escorts. A choice banquet was served by the ladies of Bingham chapter, Order of the Eastern Star, under the general direction of Mrs. Fremont Hamilton. All visitors were provided seats at the first tables, nearly 300 being served expeditiously. The ladies scored a success in every particular with the banquet, which was warmly praised on all sides. The tables were reset for 100 or more members of the local lodges, for whom there were insufficient accommodation at the first sitting.

The dedicatory ceremony was celebrated at 8 in the evening in accordance with the established form. Good music was provided.

President W. H. Vinton of the building association formally turned over the building to the trustees, who were represented by their treasurer, Frank B. Putnam. Mr. Putnam spoke briefly for the Fraternity and addressing the Grand Master asked that the building, if meeting the approbation of the Grand Lodge, be dedicated to Masonic purposes agreeably to ancient form and usage.

After Grand Master Ballou had completed the ceremony of dedication, Past Grand Master Lee S. Tillotson delivered the formal address speaking in part as follows:

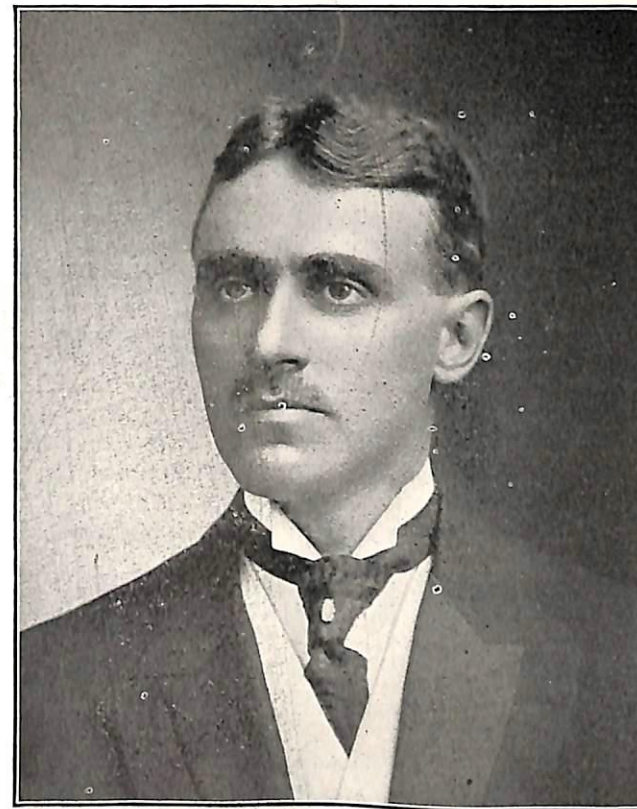
"It is an established law of the society of Free and Accepted Masons that a Masonic hall should not be used for any other than Masonic purposes, that is, the purposes to which it is dedicated in the ceremony which you have just witnessed, which are 'Freemasonry,' 'Virtue,' and 'Universal Benevolence.' The first object, rightly understood, includes the other two, for both virtue and universal benevolence are necessary attributes to the correct practice of Freemasonry as taught by our ritualistic ceremonies. The first lesson which we seek to impress upon a candidate for the mysteries of Masonry is that, in order to properly prepare himself mentally for a correct understanding of the symbolism of the ceremonies through which he is about

to pass, he must first divest his mind of all vicious and selfish ideas.

"It is an undisputed fact that the society of Freemasons is an ancient one, not only in the sense that the principles sought to be inculcated by its forms and ceremonies are fundamental, and consequently co-existent with the most ancient civilization, but also in the sense that its forms and ceremonies themselves are so ancient that their exact origin cannot now be fully established. However it is not necessary at this time to concern ourselves with the origin of Freemasonry, but in order to correctly understand the full significance of the dedication ceremony, it is essential that we should seriously concern ourselves with its present design. In other words, when we dedicate this hall to 'Freemasonry,' what do we mean? Do we mean that after the pronouncement of the dedication ritual by the officers of the Grand Lodge, this hall cannot properly be used or occupied for any other purpose than the meetings of a Masonic Lodge and the fraternal intercourse of its members? Yes, and more.

"Every material object made use of in the conferring of Masonic degrees has a symbolical application. From the 24-inch gauge, the division of which into 24, and again into three equal parts, teaches us to so regulate the occupation of our time as to bring the best results of our labor both to ourselves and to others, to the trowel, whose common use by the builder in spreading the cement which unites the building illustrates the strength and harmony which should exist among us, each instrument which is presented to the candidate in the course of his progress through the degrees of Masonry is emblematical of some moral or religious truth, which, as a Mason, it is his solemn duty to observe.

"In addition to the various objects which are actually presented to the candidate, his attention is invited to the many important lessons to be learned from the accomplished results of the operative builder. It is claimed by some historians that Freemasonry originated



Lee S. Tillotson, Past Grand Master

at the building of King Solomon's temple and that King Solomon himself was the first Grand Master. In any event, the 'Legend of the Temple' which is familiar to every Mason, whether historically true or not, illustrates most forcibly one of the most important attributes of the true Mason, that of fidelity. The lectures connected with the third degree contain a minute description of this temple with a full explanation of the manner of its building. The perfect harmony which characterized this great undertaking and the perfection and beauty of the completed edifice are referred to as an illustration which should always prevail among speculative Masons and the perfection of life and conduct toward which we should always strive, collectively and individually.

"King Solomon's Temple has been de-

scribed as 'that superb model of excellence which immortalized his name.' The wisdom which contrived it was divinely inspired, as is all wisdom, but it was erected by human hands, the hands of ancient operative Masons. When we as speculative Masons undertake to build for ourselves a material temple, the work should have for us a peculiar significance, for it brings to us a concrete illustration of the fact that we are descended from our ancient operative brethren, and while we may not aspire by our feeble efforts to attain to that perfection of architectural beauty which crowned the undertakings of those ancient builders, the result of our labors, modest though it be, is the material evidence of the fact that we have worked together, unitedly, harmoniously, unselfishly, in the cause of Freemasonry. And so when we dedicate

this hall to 'Freemasonry' we should be inspired thereby to continue to work in peace and harmony, each for the good of the whole, so that this edifice may indeed, in the language of the ritual, 'continue a lasting monument of the taste, spirit and liberality of its founders.'

"The temple of Solomon, like other material things, has long since ceased to exist, and so this edifice must sometime crumble in decay; but the spirit which actuated those who erected it will always be an inspiration to those who come after them. The peculiar forms and ceremonies to which King Solomon's Temple was dedicated, like other customs of man, have in the course of time, become changed, or ceased to exist altogether.



A. P. Simonds
W. M., Brattleboro Lodge

We have dedicated this hall to Freemasonry. The forms and ceremonies, the signs and symbols now peculiar to our society, may likewise become altered in the course of time; but the fundamental principles to which all our efforts, not only as Masons, but as men, should be dedicated, can never change. 'Virtue' and 'universal benevolence' are two attributes which will continue to be es-



S. A. Daniels
W. M., Columbian Lodge

sential to the happiness of man throughout all time.

"We, as Masons, recognize each other by certain signs, tokens and words, and although they are traditional with us, and according to our laws, cannot be changed, yet these attributes are mere forms, customs of men, and are by no means essential; for after all it is what a man thinks, not the means by which he expresses his thoughts, that establishes his correct position in society. Masonry strives to teach men the necessary attributes to good citizenship and to inspire them to live according to her teachings. All true Masons are therefore good citizens. In this respect we are not peculiar, we do not claim to be distinct. Our theory of right living is no different from that of other honest men and organizations.

"We profess to have 'charity for all and malice toward none.' Do we live according to the tenets of our profession? It is well that we should remember at this time that, like the material edifice which we have tonight dedicated, like the ritualistic ceremonies which will be performed within these walls, the ma-

terial bodies of the men who erected it and who will take part in those ceremonies, and of all the rest of us, here and everywhere, will cease to exist, and that in the course of probable events, our dissolution will come earlier than that of this building which we have erected. We cannot be too often reminded that in the grave all fallacies are detected, all distinctions done away: that the God whom we as Masons reverence and serve, the Supreme Architect of the universe, will surely detect all defects, and that nothing but 'good work, true work and square work' will find a place in that house not made with hands, eternal in the heavens."

Most Worshipful Brother Tillotson concluded his address by reading two of Sam Walter Foss's poems, which were in sympathy with the thought he had expressed.

Governor Mead was introduced and received a cordial reception. He spoke of his visit to the site of King Solomon's temple and expressed the belief that from this structure the greatest accomplishments from any building ever constructed by man had emanated. The Governor also made fitting reference to the enthusiasm, the public spirit and the spirit of getting together, so characteristic of the people of Brattleboro, which had made this occasion possible.

The ceremony closed with the singing of "Sanctus" by the Masonic choir and the pronouncing of the benediction by the grand chaplain.

Arthur P. Simonds, Worshipful Master of Brattleboro Lodge, was presiding officer when the exercises were not in charge of the Grand Lodge.

For nearly two hours after the dedication was completed the temple was a scene of animation, and the bowling alleys and the tables of the billiard room were in constant use.

Plans for a permanent home for Masonic bodies of Brattleboro had been under discussion several years previous to 1905, when the first definite action was taken. But it was not until June 1910, that the plans for the present

Temple were adopted. The corner stone was laid October 25, 1910.

The Temple is admirably arranged to meet the wants of the Masonic bodies and also as a place of social resort. There is a large banquet hall, with kitchen, billiard room, library and waiting room.

The main lodge room is at the east end of the upstairs corridor and opens from it through two large swinging doors. This room is 32 by 65 feet and is finished in white enamel. A wainscoting almost six feet high runs around the room and at intervals a pair of Ionic pilasters surmount it and leave panels 16 feet long and 8 feet high, which are finished in a cream tint. The ceiling is painted white. At the east end is the balcony in which is located the Estey organ, which has 582 pipes and 14 stops. The organ is finished in white enamel and the pipes in gold. Below the balcony at the south end is the keyboard for the organ.

The organ was presented to the Fraternity by Col. J. G. Estey and J. H. Estey.

There is a smaller lodge room and an armory for the commandery. In the basement three bowling alleys have been built. They are of the regulation length, 60 feet, and plenty of room is left for a suitable start for those who are using the alleys. A shower bath and toilet room opens off the west end of the bowling alley.

In the basement is also the heating apparatus, an automatic heater for the hot water system, a blower which changes the air in the two lodge rooms five times every hour, and a vault for the storage of the records.

The trustees of the Masonic bodies, who will be the board of control in the management of the Masonic temple, consists of the following officers: President, William H. Vinton; vice president, J. Albert Taylor; secretary, Ferris R. Vaughan; treasurer, Frank B. Putnam; auditor, William B. Vinton. William H. Vinton represents the commandery, William B. Vinton the council, J. A. Taylor

the Royal Arch chapter, F. R. Vaughan Brattleboro lodge and F. B. Putnam Columbian Lodge.

The first lodge of Free and Accepted Masons established in Brattleboro, was called Columbian lodge, No. 34, and received its charter from the Most Worshipful Grand Lodge of Vermont, at its annual session held at Montpelier in October, 1812. For many years after the lodge was constituted the meetings were held in Guilford, but subsequently in Brattleboro. This lodge suspended work about 1830, during the period of the Morgan excitement, when the order was under a cloud and unpopular. The lodge surrendered its charter to the Grand Lodge of the state.

The present Columbian Lodge received its charter in January, 1856, under the name of Columbian Lodge, No. 36.

This lodge has had 22 Worshipful Masters, of whom the following are living: W. H. Vinton, C. A. Miles, E. H. Putnam, Kittredge Haskins, I. D. Bailey, C. H. Grant, J. B. Randall, Anthony F. Schwenk, W. E. Hubbard, Christie B. Crowell, J. A. Hoadley.

The present officers of Columbian Lodge are as follows: W. M., Sanford A. Daniels; S. W., Arthur L. Billings; J. W., Kendrick P. Barrington; sec., James A. Randall; treas., Frank B. Putnam; S. D., Everett J. Taggart; J. D., Robert E. Dunklee; chaplain, Rev. Roy M. Houghton; marshal, Elijah Wales; S. S., Hugh Viele; J. S., Stewart Chapin; musical director, Harry C. Wales; trustee, Frank B. Putnam.

Brattleboro Lodge, No. 36, was organized in November, 1880, the dispensation for its formation being signed on the 23d of the month by the late L. M. Read of Bellows Falls, at that time Grand Master of the Grand Lodge.

Of the 16 original members of the Lodge seven are living, William H. Vinton, J. Henry Pratt, Dr. H. D. Holton, A. L. Clark, C. R. Stevens, A. V. Cox, W. H. Taft.

The living Past Masters of Brattleboro Lodge, are W. H. Vinton,

J. Henry Pratt, Collins R. Stevens, David A. Young of Seattle, Wash., O. E. Randall, Ferris R. Vaughan, Willis D. Gilson, Dennison Cowles, William B. Vinton, Major C. Houghton, George M. Clay, W. H. St. Germaine, E. D. Hobart of Schenectady, N. Y., and Charles H. Niles.

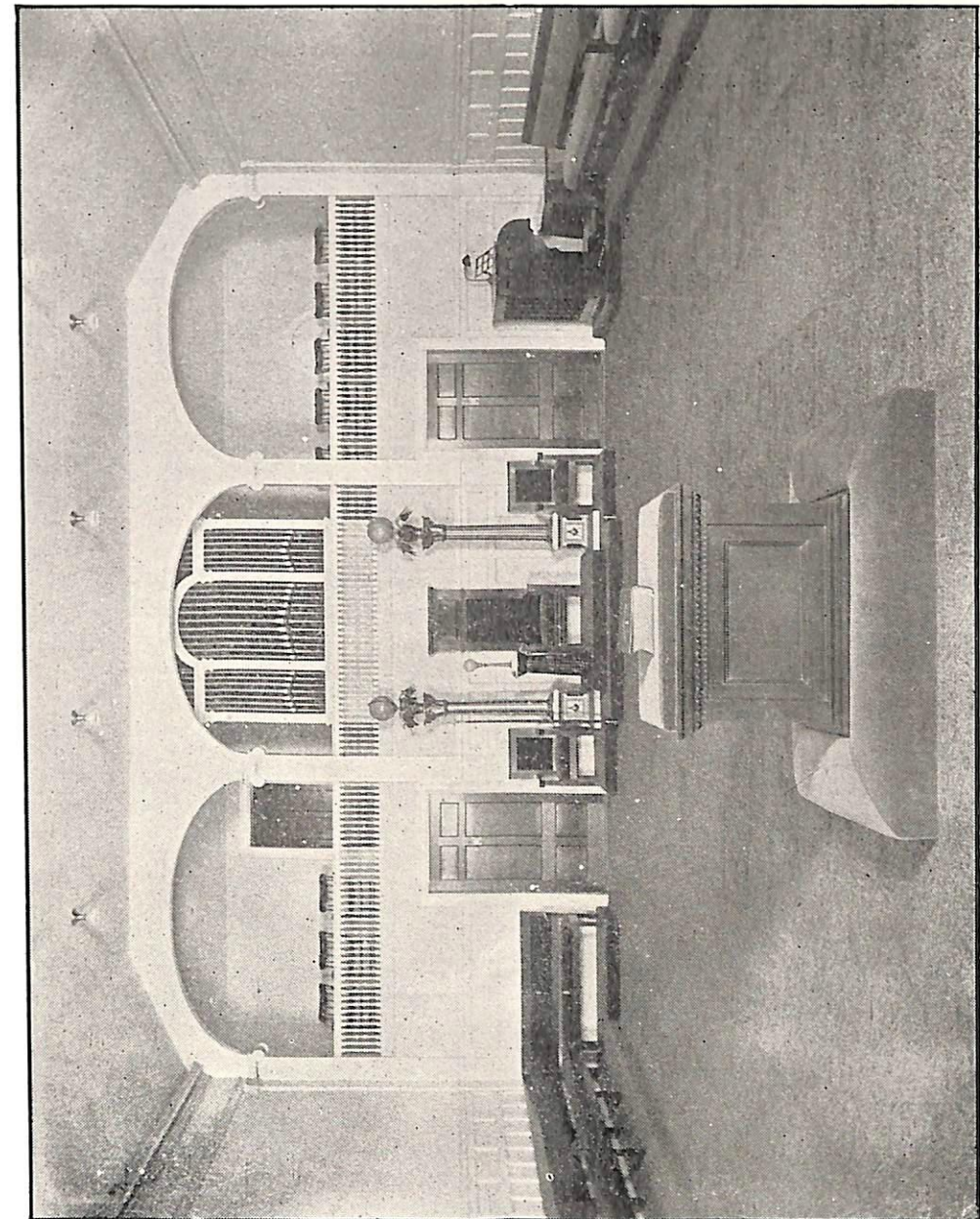
The present officers of the lodge are as follows: W. M., A. P. Simonds; S. W., H. D. Walker; J. W., W. L. Hunt; treas., V. O. Jones; sec., J. E. Haynes; S. D., V. H. Winchester; J. D., F. C. Adams; S. S., A. L. Pettee; J. S., W. G. Sargent; chaplain, C. H. Niles; marshal, L. H. Houghton; tyler, P. T. Clapp; musical director, E. H. Crane; trustee, F. R. Vaughan; trustee of charity and permanent fund for three years, M. C. Houghton.

The other bodies occupying the new Temple are Fort Dummer R. A. Chapter, No. 12, which was organized April 12, 1859. There have been 21 high priests.

The present officers are as follows: E. H. P., C. B. Crowell; K., O. F. Benson; S., K. P. Barrington; treas., F. W. Putnam; sec., W. A. Shumway; C. of H., A. L. Pettee; P. S. Luther H. Houghton; R. A. C., William Cushman; M. 3d V., E. H. Winchester; M. 2d V., P. F. Crown; M. 1st V., F. G. Pettee; chaplain, Kittredge Haskins; stewards, M. C. Houghton and G. M. Clay; T., J. A. Taylor; incorporator for three years, A. P. Simonds; trustee, J. A. Taylor.

Connecticut Valley Council, No. 16, R. & S. M., was instituted June 12, 1878. It has had ten presiding officers. Its present officers are: T. I. M., O. F. Benson; D. M., H. R. Randall; C. of W., C. B. Crowell; treas., P. F. Connors; rec., W. B. Vinton; C. of G., F. C. Adams; C. of the C., K. P. Barrington; marshal, W. J. Pentland, jr.; steward, C. A. McRae; chaplain, F. R. Vaughan; sentinel, J. A. Taylor; trustee, W. B. Vinton.

Beauseant commandery, No. 7, Knights Templar, was regularly constituted and its officers installed Dec. 11, 1870. Of the charter members Col. C. A. Miles and W. H. Vinton are the only survivors.



The Main Lodge Room, Looking "West"

The officers of the commandery for this year are as follows: Major C. Houghton, E. C.; George M. Clay, Gen.; Winfred H. Lane, C. G.; Ferris R. Vaughan, prelate; Charles H. Niles, S. W.; Jesse E. Haynes, J. W.; William C. Horton, treas.; Frank W. Nichols, rec.; Parley F. Crown, standard bearer; L. L. Dunham, asst. standard bearer; W. A. Shumway, sword bearer; W. J. Pentland, jr., warder; O. E. Randall, E. H. Putnam, C. B. Crowell, E. Wales, J. E. Brockington, L. H. Houghton, guard; W. B. Vinton, armorer; J. A. Taylor, sentinel; William H. Vinton, trustee; K. P. Barrington, organist; E. H. Crane, musical director.

Bingham chapter, Order of the Eastern Star, was organized May 22, 1890,

and has at the present time a membership of 207. It was named in honor of the late B. F. Bingham, for many years principal of the local high school, and a prominent Mason.

Its present officers are: E. J. Guthrie, W. P.; Isabella S. Lawrence, W. M.; Jeanette M. Heywood, A. M.; Eugenia M. Pettee, sec.; Mary A. Randall, treas.; Marion C. Combs, con.; Hattie W. Angier, associate con.; Lizzie S. Billings, warder; Ellen M. Phelps, chaplain; May C. Morris, marshal; W. H. Heywood, sentinel; Ethel Knight Hall, Adah; Mary C. Davis, Ruth; Clara E. Eames, Esther; Zetta M. Winchester, Martha; Dorothy Guthrie, Electa; Addie B. Carpenter, organist.

The Fortunate Isles

You sail and you seek for the Fortunate Isles,
The old Greek Isles of the yellow-birds' song?
Then steer straight on through the watery miles,
Straight on, straight on and you can't go wrong.
Nay not to the left, nay not to the right,
But on, straight on, and the Isles are in sight.
The Fortunate Isles where the yellow-birds sing,
And life lies girt with a golden ring.

These Fortunate Isles they are not so far,
They lie within reach of the lowliest door,
You can see them gleam by the twilight star:
You can hear them sing by the moon's white shore—
Nay, never look back! Those leveled gravestones
They were landing steps; they were steps unto thrones
Of glory for souls that have sailed before.
And have set white feet on the fortunate shore.

And what are the names of the Fortunate Isles?
Why, Duty and Love and a large Content.
Lo! these are the Isles of the watery miles,
That God let down from the firmament.
Lo, Duty and Love, and a true man's trust;
Your forehead to God and your feet in the dust;
Lo, Duty and Love, and a sweet babe's smiles,
And these, O friend, are the Fortunate Isles.

—Selected.

Masonry as a Social Factor

By The Rev. John George Gibson, P.M., P.P.C.G., Northumberland

Provincial Grand Chaplain for Durham

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WE have already, in another place, dealt with Masonry in regard to its social value. But it is something more. It is a social factor. We maintain it may advantageously to the world become a dominant, or the dominant factor in society. Do not imagine, and take fright at the idea as though we mean an underground, or even sectarian social influence such as we hear a great deal of, justly or otherwise, in connection with the working of the Grand Orientism which brings Freemasonry into some disrepute upon the continent. Although Masonry must be a doer of the law,—she becomes less a noteworthy factor as she taken upon her profane dress, and moves along the lines of an unmasonic directorate. Nor do we propose that the secret favouritism alleged against us by outsiders should leave the region of fiction to become a fact among us. Nothing is further from the ideals of Freemasonry; and no obligation of ours suggests that we should become unjust that we may be generous.

But Freemasonry is, and should be more, a factor in the world's social progress.

As a method it is fixed upon an unshaken base, and is founded upon the authority of all things. In Masonry is no human law, no human basis of faith, no human source of authority. We recognize, without reservation, the Supreme Architect, and the Supreme Authority in the Creator of the Universe. No body of Masonry can be built upon any other grounds, nor by any other right. Human schools of thought wrestle upon changing ground and for changing or developing ideals:

the Divine knows no change; and the Divine order is based upon the immutability of truth. All religions, all social service, all human ideals, in Masonry must be expressed in the terms of the Divine Holiness. We live before the Sacred Name; but we feel our inability to define the Holy One. This is the method of Masonry. To us the Sacred Law is supreme; and by that Square all is tested. Each worker is responsible; and he knows that the one thing he must do is to realize, factually that "To obey is better than sacrifice, and to hearken than the fat of rams." We are our Maker's not He our property. He decrees; we cheerfully yield to His pressure.

All lasting systems of government must base everything in the secret place of Omnipotence; arbitrary or empiric systems are but buildings we see in the amorphous cloud. A skilful artist may make his pictured face eloquent to the fancy; but he cannot make it live. There is but one main stock of life: everything else must be grafted into that or die.

Masonry simply asserts this. Her workmen are not prentices playing with tools, but men who obey the temple plans. No stroke is wasted, no line is altered, and the bed is sure and reliable of all they build into the wall. For this reason profanes are dominated by us, un-knowing of all we do in them. They profess to themselves that it is our business capacity they honour: it is really our method of obedience to the law, not ours but His.

As a driving force we scarcely realise our potentiality. Social reformers are all conscious of the inertia that hampers their work. Lack of ambition

is the great bar to human development. The higher ideals are the first to go by the board in the storm of opposition: ideals of any kind are not easy to keep alive. A few men lead: they have to drag the rest. Or, a few only are chosen to drive reluctant humanity to higher things: and the task becomes increasingly hard. The very resources of civilization tend often to decentralisation. Personal influence in high places is not so mighty as it was once. Men claim the right of initiative who never intend to exercise it. They sometimes obtain power, under the law to defeat the law. A driving force is needed—definite, to some extent dogmatic, persistent, and homogeneous. This we are able to become, and **should** become. Freemasonry, although increasingly great in public favour, is not a "popular assemblage of popular gifts:" it is, in the main, a select body of strong men, men of influence, solid men, deep thinkers on all that concerns the life of society. The training of Masons blows off the rising froth, and settles the fuming of passion strength is manifest wherever Freemasons lead. This is the driving power we must apply to social problems. We are able to enforce Masonic principles in the legislature, in the administrative office, in the morals of the prominent classes, and in all social work which tends to remove unnatural and intolerable "hamper" from the toilers of all classes. We cannot as **Freemasons**, enter the field of party politics, nor that of any ecclesiastical religious controversy: but as Free masons we are able to insist upon that conscience which is the product of human obedience to Masonic Sacred Law.

As a solvent of all that causes jars, impedes progress, cripples prosperity, and excludes the possibility of a complete union of mankind, nothing is more effective than Masonry.

Perhaps at no time in the history of our country, and the world, have there

raged fiercer controversies, affecting the very foundations of a stable society, than have characterised the present, and the last reign. In every department of national activity, and in every direction of national determination, there have been torrential streams that threaten at times to wash away the social nilometer. A few hundred years ago the discussion might have ended in the arbitrament of blood and desolation. Nations have been in arms before for lighter reasons than now appear on the surface. Thrones have been shaken by unholy passion, and the homes of the poor destroyed by mere lust for power. And yet to-day, with greater pressure, and more urgent clamour, a few public meetings, a few newspaper articles, at the utmost a demonstration of police, seems sufficient to open a way of peace and of mutual confidence. Let us note two remarkable co-incidences.

1. This improved social morale has been evidenced during a period contemporary with the revival of Speculative Freemasonry.

2. The most remarkable improvement has been manifest among those classes which most are found in our Masonic lodges. Gentler and more courteous manners, a readier tolerance of hostile idiosyncrasies, and generally, a greater capacity for seeing subjects of dispute from all sides, have been proved the best means of arriving at conciliatory decisions. And are these not just the qualities most inculcated in a Masonic lodge?

And finally, as an ideal, Masonry is a real factor in public life, and, we believe, will become increasing evident in the next score of years. Freemasonry crystallises the diverse ideals of society into one. Ideals to be healthy must be subject to authority. Licentiousness in ideals is but empty dreams of sensuous life. Freemasonry teaches us that all is vain that does not accord with the Will of the Creator. Hence we avoid the waste of licentious de-

sire. "First things First!" That is our policy; and the first things of all humanity are the things that **abide, and find a place and a work in society.** Alexander is gone, and is generally remembered by his feeble deeds: his good deeds that were built into the temple of a world's utility are regarded as mere incidentals. We remember the huge raids of the Corsican adventurer who died of his successes in arms. But the great works he did are oft unheeded, the organisation of ridiculous little kingdoms and nations of triflers, into parts of continental powers, as well as the reaction that lifted us in the scale of nations, these we scarcely account of as they deserve to be.

Freemasonry recognises nothing saving in its relation to the universal whole of which the G. A. is Originator and Authority. From this fundamental

we cannot move. Consequently we stand as the advocates of authority—the Supreme Authority. Masonry knows nothing of the conspirator's committee, of the **Mafia**; nor does she attempt to pull the wires of a political party. We might do this with a measure of temporary success; but it is contrary to Masonic ideals, and therefore we dare not. There is no popular problem which has raised a storm in continental society, that we have not had to solve here; and have solved without the interposition of brutality and riot. How is this? Can we not claim for Freemasonry that she has exalted as well as directed the ideals of the English world? Excepting upon this ground it is difficult to explain our national exemptions and our national morality.

Freemasonry in Rockland, Maine

HE history of Freemasonry in Rockland, Maine, was told in a very complete and interesting manner by Brother Edward K. Gould, at the dedication of the new Masonic Temple at Rockland, Tuesday, May 23. From the address we learn that Masonry was planted in Rockland, then called Shore Village, in the town of Thomaston, in 1805. The first lodge was Orient Lodge and it was formed in Gleason's tavern. Orient Lodge received its charter from the Grand Lodge of Massachusetts. The Grand Lodge of Maine was not formed until 1820, when Maine separated from Massachusetts. The second lodge to be formed was Aurora in 1826. The preliminary steps for forming this lodge were taken in Spoford's hall, June 8, 1826. The petition for its charter was granted at once, and bears date of June 18, 1826, only ten days from the date of the meeting at which it was decided to form the lodge. The historian gives the names of the brethren concerned in the forming of

both lodges and many details of their subsequent history. In 1854 Rockland Lodge was formed. Its history is fully recited; further mention is also made of Aurora Lodge, but Orient Lodge is not again alluded to, and, without other information, we presume it passed out of sight in the days of anti-masonic obsession which spread over a large part of our country in the second quarter of the last century.

From Brother Gould's history of Rockland Lodge we take the following tribute to Brother A. I. Mather, whose contributions are occasionally seen in our columns:

Since 1854, when it was chartered, Rockland Lodge has continued to grow until it now numbers 236 members. It has the distinction of having for its Secretary Worshipful Brother A. I. Mather who has held Masonic office for more than 40 years and who can remember more about the life and development of Masonry in Rockland since the 50's than any brother now living.

May his shadow never grow less, and may his years of usefulness multiply and lengthen into the sunset glow of a ripe old age.

We quote also the following remarks regarding the simple customs and inexpensive habits of the early days. He says:

"Spartan simplicity was the rule and guide of the conduct of Masons in the early days of the Fraternity in Rockland. In no way was this spirit manifested in such marked degree as in the refreshments always served in a Masonic Lodge, when a candidate was raised to the sublime degree of a Master Mason. In the early days of which we are speaking the records show the expenses for refreshments at raisings to range from 84 cents to 38 cents per meeting. The brothers who filled the lodge room on these occasions were contented with a strip of dried cod fish and crackers washed down with a tin cup of cold water. Tobacco and cigars were not furnished by the lodge in those days, but each member must come duly prepared for his after-meal smoke or go without the luxury. When the ladies were invited into the installations as they most always were, and the brethren wished to have an extra fine spread in honor of their presence, a clam chowder was always provided without any of the modern embellishments. Our primitive foremothers enjoyed these occasions and duly appreciated the high honor intended them by placing before them so elaborate a dish as clam chowder.

"When Aurora and Rockland Lodges moved into their new and for those days luxurious quarters in the H. G. Berry block, corner of Limerock and Main streets, the occasion seemed to call for more extravagant living than the brothers had heretofore indulged in. So hot coffee was added to the dry fish and cracker menu at raisings, but some of the older and more prudent among the members declared that such extravagance could only end in financial disaster

and ruin to both lodges. Oyster stew and ice cream were never seen or heard of in a Masonic Lodge in those days of Spartan simplicity. What would these grand old fathers of Masonry in Rockland say today if they should look into one of our elaborate Council banquets, and see the silver and the glassware and flowers with which the tables are embellished, and the rich viands and fruits and the numberless dishes that few hotels in the State of Maine equal, and listen to the ravishing strains of a paid orchestra while eating, all provided at the expense of the Council? I am inclined to believe they would call us extravagant and degenerate Masons who care more for the flesh pots of Egypt than for the valuable tenets of Freemasonry which were honored and respected by these grim Spartans of the early days.

"The palace that Masonry now calls its home and which we dignify by the name of Masonic Temple, leads one to compare the simplicity of the early lodge rooms in Rockland with the glory and beauty of architecture and furnishings that are ours today.

Instead of elegant and costly upholstery our brethren of the early days contented themselves with wooden settees, and the officers' stations were provided with arm chairs made entirely of wood of plain and simple design. Wooden tables were provided for the secretary and treasurer and as the lodges prospered, a carpet covered the bareness of the floor and was looked upon as a great luxury. Such sumptuous surroundings as these we now occupy would fill the early fathers of Masonry with dismay.

"The records of Rockland Lodge occasionally disclose amusing incidents, and we find that on April 17, 1860, that Deacon Farrow reported that he had found a three-cent piece, when it was voted that if he cannot find the owner it be placed in the hands of the Worshipful Master for safe-keeping."

150th Anniversary of Saint John's Lodge, Newark, N. J.

A NOTABLE Masonic celebration, second only in interest to the observance of the 175th anniversary of Saint John's Lodge, in 1908 and the 150th of the Lodge of Saint Andrew's, both of Massachusetts, was the celebration of the 150th birthday of Saint John's Lodge, Newark, N. J., Saturday, May 13, which was observed in an elaborate manner in the presence of many distinguished members of the order, including the President of the United States.

The celebration began at the special communication of the lodge in the New Auditorium at one o'clock in the afternoon. A fitting setting for the occasion was afforded by three large ancient candle standards, the historic Bible of the lodge, presented to it by Lafayette, and on the stage the triple chair for the Worshipful Master, senior deacon and marshal.

The first feature was the reception to the officers of the Grand Lodge of the State. Worshipful Master Arthur Mudd brought his gavel down at the appointed time, and after a few preliminaries turned it over to Grand Master Leslie A. Burritt, of Bayonne. Half a score of lodges older than Saint John's were represented by their titular heads. The oldest of them all was Saint John's Lodge, of Boston, instituted in 1733. It was represented by Leonard G. Roberts, P. W. M. The next oldest was Norfolk Lodge, No. 1, of Norfolk, Va., instituted in 1741, and represented by W. M. Walter Dickson. Others who represented older lodges were Gustave Lord, Worshipful Master of Hiram Lodge, No. 1, of New Haven, Conn., instituted in 1750; Eben Jackson, No. 2, of Middletown, Conn., instituted in 1754; H. G. Jordan, Past Worshipful Master of St. Andrew's Lodge, of Boston, Mass., instituted in 1756; Edwin H. Wendell, Worshipful Master of Saint John's

Lodge, No. 1, of New York City, instituted in 1857; James H. Thurston, Worshipful Master of St. John's Lodge, No. 1, of Providence, R. I., instituted in 1757; John A. Rowan, Worshipful Master of Philadelphia Lodge, No. 2, of Philadelphia, instituted in 1758, and Charles G. Maury, Worshipful Master of Independent Royal Arch Lodge, No. 2, of New York City, instituted in 1760.

Worshipful Master Roberts, in a brief congratulatory address, recalled that Past Grand Master Wolfskeil, of Elizabeth, was present on the occasion of the one hundred and seventy-fifth anniversary of the institution of Saint John's Lodge, of Boston.

The Grand Lodge of Massachusetts was represented by Henry G. Jordan, Past Grand Warden, who brought the fraternal greetings of the Grand Lodge of Massachusetts, also of the Lodge of Saint Andrew's. He presented to Saint John's Lodge a copy of the history of the 150th anniversary of the Lodge of St. Andrew.

Congratulatory letters and telegrams were received from lodges in nearly every State in the Union and Canada, and a message of the same tenor was also received from the Grand Lodge of England.

The "short session" was followed by an informal reception, which afforded hundreds of visiting Masons an opportunity of extending their congratulation to Saint John's members and to shake hands with many Masons of high degree present as guests.

Very much of the interest of the celebration was derived from the presence of President Taft at the banquet in the evening. The President reached Newark by a special car and was received at the station by Brother Franklin Murphey, ex-governor of New Jersey. At the home of Brother Murphey the officers of the lodge and others were for-

mally presented to the President. This ceremony occupied an hour, when the President was conveyed in an automobile to the Auditorium where the banquet was served.

The auxiliaries of the dinner were notable in many ways. Menus, music, souvenirs and decorations were all in keeping with the high character of the event. Around the balcony were draped the national colors, and the decorative scheme was emphasized by a large number of masonic emblems and greenery.

The capacity of the tables in the banquet hall was slightly over seven hundred. The flower of Newark's citizenship was represented in the throng that gathered to do honor to the lodge and its distinguished guests. The decorations of the hall were in keeping with the spirit of the occasion—tasteful, but not gorgeous. A most enjoyable feature was the music furnished by the Orpheus Club of fifty male voices and by an orchestra of musicians especially selected for the occasion.

The most spectacular feature was the extinction simultaneously of all the lights in the hall except those which blazed out "Saint John's Lodge," "1761-1911" and "Welcome" from a drop on the stage and revealed in flashing hues at the opposite end of the big room a shield of the national colors. On the stage drop was a banner with the United States coat of arms, which hung over the Presidential box at Mr. Taft's inauguration.

By no means the least notable of the pretty and pleasing features of the occasion was the presence of about 350 handsomely gowned women in the balconies, all relatives or friends of the banqueters. Each of the fair spectators wore a bouquet provided through the thoughtfulness of the hosts.

Scarcely second in importance to the banquet was the reception in the afternoon in the New Auditorium. After sessions of Saint John's Lodge and the Grand Lodge the hall was thrown open to the general public. Practically all the Masonic dignitaries who attended

the banquet in the evening were at the reception in the afternoon, and many were there who did not go to the banquet. The gathering was the most notable of its kind ever held in the State.

John J. Hardin, toastmaster at the banquet, made a felicitous speech presenting the President as the first on the toast list. Mr. Hardin referred to him as the man who had beckoned his country along the way to universal peace. The sentiment was warmly applauded. The President, after he had bowed repeatedly in response to the prolonged cheering and waving of hands and handkerchiefs, spoke as follows:

"Worshipful Master, Mr. Toastmaster, Fellow Masons, Fellow Guests, Ladies and Gentlemen:

"I am delighted to be here to-night, and thank you from the bottom of my heart for this cordial reception. I always feel at home in Newark. It doesn't make any difference whether you have a Democratic or a Republican majority in the town, I always find the same welcome here to the President of the United States. I am delighted to be here under the auspices of your distinguished fellow citizen, Governor Murphy, and to know that he is a loyal Mason. Sitting up here at the head of the table with all these Past Grand Masters about me, I feel as if I were in the very peerage of Masonry, and I look at the head of each Grand Master and wonder, as Goldsmith did, that the small head could carry all he knew. But, my fellow citizens, I am here not only as a Mason, but I am as the official successor of a Mason, who had much to do, or something to do, with your Saint John Lodge. I take it as a great source of pride to occupy for a short time the seat of George Washington, the first American. If I had all the memory of the Past Grand Masters I shouldn't resort to manuscript.

"Masonry aims at the promotion of morality and higher living by the cul-

tivation of the social side of man, the rousing in him of the instincts of charity and the love of his kind. It rests surely on the foundation of the brotherhood of man and the Fatherhood of God.

The establishment of a lodge of Free Masons one hundred and fifty years ago near this spot, in a village numbering then but two thousand souls, was an event of the highest social and moral importance to that community; and its continuance for a century and a half, its maintenance as a living force in the growth of that village to this magnificent city, are proper subjects of congratulation and commemoration.

One hundred and fifty years mark a change in this country in conditions that is staggering in its statistical review and full of intense interest in the political mutations by which a straggling set of colonies, with a population of but three millions, have severed their relations from the mother country and have developed the greatest republic of ancient or modern times, with a government that responds to the popular will of ninety million souls—a government that is stable because of the stability of the people whose government it is; a people who have learned the lessons of self-restraint, without which popular government cannot be a success, but a people who still have the progressive spirit of prompting them to seek improvement where improvement may be possible, but with the capacity for that second sober thought which bids them adhere to their ancient institutions as long as they serve them well.

"Saint John's Lodge shared with the people of this community the dangers and exigencies of the Colonial days, of the War of the Revolution, and the subsequent trials to which New Jersey and the country were exposed. It is said that during the Revolutionary days the furniture of the lodge was carried to the Revolutionary Army and that there Washington, then the Commander-in-Chief, took part in the cere-

monies of the Lodge. This is one of its well-founded traditions, that the lodge members may well cherish and pride themselves on. The account that we have of the establishment of the lodge in 1795 in the quarters given them in the new academy, a right to which they had acquired by their contributions to the cause of education, shows that the whole community regarded the prosperity of the lodge as part of the prosperity of the town, and that its inauguration of a new home called for the active interest and enthusiastic expression of Masons and non-Masons who lived in the neighborhood and knew its influence for good.

We are a comparatively new country. Few of the things we cherish antedate the Constitution of the United States. When we find associations or institutions of a beneficent character that have proved their usefulness so as to live longer than that and to be a century and a half old, it is proper that all of us should pay tribute and join in a centennial birthday celebration and confirm the evidence of a life of usefulness that a prosperous existence after so long a period assures. The presence of this large and enthusiastic body of the citizens of Newark indicates the pride that you take in the fact that a lodge of such antiquity has its seat in your city.

"I did not come here to make a speech, either upon Masonry in general or upon Saint John's Lodge in particular. I came here that by my presence I might testify to the respect I feel for such a worthy association, and that I might convey my congratulations to its members on its long life of love and charity and to express the hope to them that they and their successors may continue to maintain this historical association, so that the successors of mine in the Presidency fifty and a hundred years hence may seize the opportunity, as I have, to come to New Jersey and to Newark to take part in the commemorative festival."

Other speakers were: Congressman

Samuel W. McCall, who responded to the toast: "Our National Government," Mayor Jacob Haussling, Grand Master Leslie A. Burritt, Thomas U. Sisson of Mississippi.

Dr. Wilson Farrand made an eloquent and forceful speech on reverence for the past and hope for the future. He began by referring to the sixty years that Saint John's Lodge and the Newark Academy occupied the same building. The lodge was organized in 1761 and the Academy began its corporate existence in 1792. In the latter year the cornerstone of the Academy building at the corner of Broad and Academy streets was laid, and the building was erected by the joint contributions of lodge and school. There the two bodies remained until the building was sold in 1855 for a post office.

Dr. Farrand dwelt on the value of

the past as it gave promise for the future, and that we must build not for today or even for tomorrow, but for the far years ahead. The glory of the founders of Saint John's Lodge was not that they lived 150 years ago, but that then they laid the foundations of a structure that has lasted until today. That is the spirit on which to plan things. Dr. Farrand was greatly impressed when he visited England by the spirit in Harrow and Rugby of permanence, and that there was not even the slightest thought that these institutions could ever come to an end. That feeling of permanence gave value to all undertakings. The true meaning of such a celebration as this is that we should build for generations to come, and if we build aright generations yet unborn shall rise and call us blessed.

The Way

A path with jagged stones or jewels set,
A longing for the things we cannot get—
So pass the years with joys and sorrows rife,
With doubting hopes and fears—
And this is life.

A sudden fall while marching on the way,
A little rest and time perchance to pray,
A darkness as of night and labored breath,
A drifting toward the light—
And this is death.

—Irene Elliott Benson.

A Little Learning

"A little learning is a dangerous thing;
Drink deep or taste not the Pierian
spring."

 HIS maxim has so often been quoted that the first line of it has assumed the recognized form and sanction of a proverb in our language. But, like many other proverbs, it has been found, in a general application, to be unworthy of unqualified reception. No doubt as a universal rule, a little knowledge, however little it may be, is better than total ignorance, just as, to a hungry man, a half of a loaf is better than no bread; yet there are men who, from an undue development of the organ of self-esteem, are disposed to propound theories and state facts as though they were masters of the science of which they are only imperfect pupils. The consequence is that their theories are untenable, and their statements untrue. Sometimes they meet with men even less informed than themselves, who mistake the dogmatism of ignorance for the positiveness of learning, and accept their crude errors as established truths. To such men undoubtedly a little learning has been a dangerous thing. If they had no knowledge, they would be modest and silent; if they had more, they would be cautious and correct.

To no speculative science does this proverb more frequently apply than it does to Masonry. This is because much of the science of Masonry is oral and traditional; and hence there is no exact standard by which the masses can measure the amount of learning that an opinionative man may profess that he possesses. A claim to the possession of knowledge, for instance on a ritualistic question, where memory is supposed (although incorrectly) to be the sole teacher, is hard to be disapproved, simply because it is a question of memory only, and none but the man

himself can tell how faithful or how treacherous his memory may be. The simple affirmation, "I remember," is incapable of controversy; for the truth or falsehood of the affirmation lies wholly in one's own inner consciousness. It may be doubted, but it cannot be disapproved.

More than once have I heard old Masons say that thirty or forty years ago such or such was the form of a particular ceremony or phrase in the ritual. Now, in many of these instances, I was perfectly confident that the person making the assertion was incapable from his intellectual organization as shown in other matters to have any memory whatever of this conviction, his assertion passed of course only for an idle word; but there were doubtless others who heard him who were silenced by his presumption, and adopted his opinion as good authority. Here a little learning evidently was a dangerous thing. If the man had had no knowledge whatever of the ritual, not enough to work his way into a Lodge at labor, his ignorance would have been transparent, and he would not have presumed to express an opinion. But having perhaps a little of knowledge on the subject, he dared to become dogmatic, and his dogmatism was mistaken for learning.

There is another reason why in Masonry a little learning is sometimes dangerous. There is a literature in Masonry, but unfortunately it is not cultivated by the great masses of the Craft. Other professions have a literature also, but that is always cultivated. Those, for instance, who devote themselves to the professions of medicine or law commence the pursuit by a diligent study of the text books, and a subsequent reading of all standard authorities. Then when an empire or impostor comes among them, professing to be a physician or a lawyer, and ad-

vances his own absurd theories, they can readily detect and expose his ignorance.

But in Masonry imposters, pretending to a knowledge which they do not possess, meet with no correction until they encounter some scholar of the Order. The Craft have no crucial test derived from their own knowledge which they can apply to an ignoramus. Hence, Masonry has abounded with lectures and writers of text books and Masonic jurists, who, with no more learning in any other profession than they had in Masonry, would hardly have been deemed qualified to take the lower seat of the youngest class of scholars. In Masonry they take their seats on the throne and promulgate, often in the worst of ungrammatical English, their opinions, ex cathedra, as though Solon himself were but a braying ass compared to them.

Fortunately for the reputation of the Order, this unhappy condition of things is slowly passing away. The literature, the history, and the philosophy of Masonry as a speculative science are beginning to be cultivated in such a way that pretenders will have henceforth to be more chary in their pretensions. The time is not yet come, but it is coming, when none will be teachers in Masonry but those who have first been students. And when that intellectual millenium has arrived,

we shall no longer hear, as we have lately heard, the Chairman of the Committee on Correspondence of a respectable Grand Lodge declaring that "there is no such thing as an American system of Masonry." What folly! What ignorance! Think only of a naturalist declaring that there is no such thing as a Linnaean system, or an astronomer that Newton never had a theory, or Herschel never made a discovery.

But there is a class of Masons to whom a little learning is far from being dangerous. To the humble and inquiring student who seeks knowledge that he may be enlightened, that he may know something more of the Institution into which he has entered than he can derive from the meager lectures of the Lodge; who would trace the myths and legends to their true source, and would learn the real interpretation of the symbols; to such a Mason not arrogant, but humble; not opinionative, but inquiring; a seeker of truth, and for truth only;—a little learning is much, because it is a step on the ladder of knowledge, and the little will in time be followed by more.

A little learning is dangerous only to the dogmatist who mistakes the little for much; and who deems, like a foolish merchant, that his small stock is enough for a very large business.—A. G. Mackey in *Masonic Selections*.

An Opinion of Scottish Rite Masonry

From "Boston Herald," May 10, 1863

 THE writer of the following words regarding the influence of the Scottish Rite of Masonry is still among the residents of this mundane sphere, and is observing the remarkable growth of the bodies of that rite, he must conclude that his prophecy has not been verified. Capitular Masonry and the Templar Order have been prosperous in a marked de-

gree in spite of the pessimistic outlook.

A venerable brother, whose Masonic experience reaches back to the day when the article was written, cautions us not to be too jubilant regarding the permanent lead of the Scottish Rite, and says wait until the end of another fifty years and then tell me what Scottish Rite Masonry has accomplished.

We shall be pleased to accommodate the brother if we are here, but fear both of us will be beyond the jurisdiction of both rites.

"During the last week not much has occurred in the Masonic world which it would be proper to publish. There is much animation in one department of Masonry which has no connection with Blue Masonry, Royal Arch, or Templar Masonry. This animation is not healthy, neither will it be productive of any good to the Fraternity. It is one of those spasmodic movements which infect all civil organizations, going up like a rocket and coming down like a stick. Ineffable Masonry, which branches off from the Master Mason up to the thirty-second degree, is too elaborate ever to be worked to any great advantage, and too complicated to be understood by the Fraternity generally—besides the expense attending the conferring of these degrees is enormous—and will forever prevent them from being popular like the Blue Lodge, the Chapter and the Encampment. The introduction of this rite will only work to the injury of the Chapters and the Encampments. It may build up a large and powerful organization in large cities like Boston and New York, but it will be at the expense of the Chapters and Encampments in the country, and weakens the local institutions which are now so firmly and thoroughly established. It is a delicate matter to touch, and should be approached with great caution by the Brethren unless they desire to see their long cherished institutions destroyed for something not in the least suited to our time or country. It is a matter, however, which will in time regulate itself and do no harm. At any rate, the Brethren should not allow any harm to grow out of it, and they will not, we are satisfied. The Grand Encampment of Massachusetts

and Rhode Island will meet in this city on Wednesday the 13th instant, at half-past ten o'clock a. m. The work will be exemplified in the afternoon and evening by the officers of the Grand Body.—There will be a banquet in the evening. Templar Masonry was never in a more flourishing condition than at the present time. The best and truest Masons are joining its ranks and the Encampments in this jurisdiction are growing rapidly. We rejoice to know this, for Templar Masonry is within the reach and understanding of all. The principles it teaches are sublime, and in the highest degree worthy of all good men. It is with great satisfaction that we state that all differences heretofore existing among the Fraternity in New York have been satisfactorily arranged and that harmony and brotherly love now prevail there. New York is a large and powerful state, and when New York moves as a unit she is irresistible. Let us hope that Masons in other states will follow her example and at once adjust any differences which they may have. No man who regards his own notions as superior to those of all others, or who indulges in an obstinate policy—or who allows his selfishness to warp his judgment, is a true Mason. We call upon those men whom the fraternity have honored with high station to look well to their positions and ask themselves if they are right in the sight of the Supreme Architect of the Universe, and if they can lay their hands upon their hearts and say that all is right within. We say this in all kindness and put the question to all, high and low. We should do right and act upon the square, for we are all passing rapidly onward to that bourne from which no traveller returns—where the secrets of all men will be made known, and where a just God will judge us as we have judged others."

To Stretch the Liberal Hand

To stretch the liberal hand,
And pour the stream of gladness
O'er misery's withered strand—
To cheer the heart of sadness—
To dry the orphan's tear,
And sooth the heart nigh broken—
To breathe in sorrow's ear
Kind words in sadness spoken—
This is the Mason's part,
The Mason's bounden duty,
This rears the Mason's heart
In wisdom, strength and beauty.

To practice virtue's laws
With fervency and freedom,
And in her nobler cause
Advance where'er she leads 'em—
To curb the headlong course
Of passion's fiery opinion,
And bend its stubborn force
To reason's mild dominion.—
This is the Mason's part,
The Mason's bounden duty,
This rears the Mason's heart
In wisdom, strength and beauty.

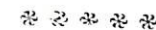
To shield a brother's fame
From envy and detraction,
And prove that truth's own aim
In spirit, life and action—
To trust in God through all
The danger and temptation,
Which to his lot may fall,
In trial and probation—
This is the Mason's part,
The Mason's bounden duty,
This rears the Mason's heart
In wisdom, strength and beauty.

—Masonic Review.

NOTE AND COMMENT

OUR readers will notice that we devote considerable space in this number to old lodge events. Masonry is growing rapidly in this country and interest in lodge history is increasing as the years go by. There are now many lodges whose history cover more than one century, and a few of more than a century and a half. There are also a few who have passed the third quarter of the second century. Every Mason who takes pleasure in the thought that he is a member of a fraternity that has survived the changing conditions of centuries will rejoice that devoted members of the order are zealously delving in the records of the past and bringing to light many facts of interest regarding the beginning of Freemasonry in our country. This is a subject that should interest the members of every lodge and especially every new lodge. The facts most sought for by Masonic historians and centennial orators are those relating to the beginning of a lodge. We want to know everything about the men who founded our lodges and what led them to engage in the undertakings. This work can be made easy for future investigators if every new lodge should make a complete record of important facts relating to its beginning. Some facts which may seem trivial and unimportant in the beginning will have much greater significance to the student of a hundred years later, who undertakes to trace the influences that have shaped Masonic character and made Freemasonry foremost among the great world forces of social and moral uplift.

We are glad to notice that many lodges and some of the grand lodges are taking an interest in this subject and that many of the former are preparing lodge histories while the facts are accessible. Some lodges are guarding their future history by having their records kept in duplicate. Where this is not done the records should be kept in some place absolutely secure from loss by accident or fire.



A REGULAR Quarterly Convocation of the Grand R. A. Chapter of Mass. was held in the Masonic Temple, Boston, Tuesday, June 13. It was opened at 7 o'clock with Most Excellent Charles D. Burrage, grand high priest in the chair. There was a large attendance of officers and members—very little business was trans-

acted, but the convocation will be remembered among the most valued and interesting in the history of the body. The principal features were receptions extended to the representatives of the Grand Chapters of adjoining states. This function was preceded in the afternoon by a presentation of the guest to Grand High Priest Burrage by a committee of district deputies with Right Excellent James S. Blake of the first district chairman.

The business of the grand body included action on changes recommended in by-laws of Orient and Mt. Horeb chapters which were approved. Daniel C. Hunt was installed as grand steward and a report was read from Past High Priests Sewall and Anderson of the Chapter of the Shekinah showing the disposition of the money contributed to that chapter at the time of the Chelsea fire.

The evening reception began by an introduction of the representatives of other grand chapters residing near the grand chapter of Massachusetts. Most Excellent Samuel F. Hubbard, himself one of the representatives of a sister grand chapter was chairman of the committee of introductions.

Grand High Priest Burrage said:

"It warns the heart to realize that in your appearance is made manifest the high regard in which the capitular rite is held all over the world, and I give you the warmest welcome of this grand chapter."

The response was by Past Deputy Grand Master Crandon, as representing New Zealand, the grand body at the farthest point from Massachusetts.

Most Excellent Warren B. Ellis was chairman of the committee introducing Most Excellent John Lynch, grand high priest; Right Excellent Frank R. Marston, deputy grand high priest and Right Excellent Joseph E. Knight, grand scribe of the grand chapter of New Hampshire.

The grand high priest alluded to the close relations existing between the Granite and Bay States, especially in a Masonic way. The head of New Hampshire's grand body expressed the thanks of himself and associates for the hospitality extended them and the marks of fraternal greeting.

Rhode Island was represented by Right

Excellent Herbert Bliss, deputy grand high priest. He was introduced by Most Excellent Albert C. Smith, chairman of the committee designated for that duty.

"For 300 years Massachusetts and Rhode Island have stood side by side in all measures for the good of men," said Grand High Priest Burrage, "and I am proud of the state's record." To this sentiment Deputy Grand High Priest Bliss replied briefly, stating that he was happy to have the opportunity of exchanging the greetings on behalf of his grand chapter.

"There is no grand chapter held in higher esteem in the United States than that of Connecticut," said Most Excellent Arthur G. Pollard in presenting, as from that state. Most Excellent George R. Morris, grand high priest; Right Excellent Louis L. Beach, grand king, and Stephen P. Goodsel, grand representative of Massachusetts to the grand chapter of Connecticut.

Grand High Priest Burrage referred in his welcome to the antiquity of the grand chapter of Connecticut and stated that its good work entitled it to the highest consideration. In return he was assured of the best wishes of 9000 caputular Masons in Connecticut.

The large number in attendance were given an opportunity to meet the array of visitors and adjourned to the banquet hall for a collation. Later, Waterman S. C. Russell, scribe of the Morning Star chapter, Springfield, entertained by an account of his experiences in Iceland.

A REGULAR Quarterly Communication of the Grand Lodge, A. F. & A. M. of Massachusetts was held in Masonic Temple, Boston, Wednesday, June 14, at 2 o'clock.

Grand Master Flanders presided over the deliberations and the attendance was unusually large for a June communication.

The prayer at the opening and closing was by Grand Chaplain Horton.

Franklin Woodman of Haverhill was installed grand standard bearer.

A report affecting alterations in the grand constitution was adopted. One section that relates to dispensations for holding new lodges provides for this addition:

"In the city of Boston, the recommendation of two-thirds of the lodges in the city shall

be sufficient if the petition is countersigned by the district deputy grand masters whose jurisdiction includes any part of the city. If in any case only one lodge fails to recommend the dispensation it may nevertheless be issued by the grand master at his discretion or by the grand lodge."

An added provision in regard to applicants for membership in lodges makes it incumbent on the petitioner that he should reside six months in the place where he applies, before he is eligible.

The most interesting subject was the report of the Masonic Home Committee as read by Grand Secretary Thomas W. Davis.

The Home is practically ready for occupancy. Rules for admission and forms for application have been adopted. All the charges pertaining to the improvements have been met and a substantial balance is on hand. The cash contributions to date are \$150,828, which exceed by \$15,000 the amount named in the previous report. Added to this are more than \$30,000 in pledges.

Most Worshipful Dana J. Flanders, grand master of the Grand Lodge of Massachusetts has been made an honorary member of Converse lodge, Malden.

In 1887 the grand master came out from Merrimack lodge of Haverhill to become a charter member, when Converse was instituted. He is the third upon whom it has conferred that distinction. At the formation of the lodge Most Wor. Henry Endicott, grand master, and Most Wor. Sereno D. Nickerson, recording grand secretary, were accorded that signal honor, but Grand Sec. Nickerson having passed away, the lodge has had only one in its ranks with the title for several years.

The grand master visited his lodge informally during the early part of its last communication, and was at once escorted to the east, where the worshipful master, Willis I. Foss, announced the action of the lodge, saying that in honoring the head of the craft in the state it had honored itself. He read the certificate, which had been engrossed and framed. In presenting it he read its nature in the following words:

"Certifying the election of MW Dana Judson

Flanders as an honorary member of Converse lodge, A. F. and A. M., I have hereunto subscribed my name and caused the seal of the lodge to be affixed this 8th day of June, A. L. 5911.

"Willis I. Foss WM.

"Attest: Edmund S. Wellington, Sec."

The recipient, in reply, expressed his gratitude to his fellow members for their thoughtful and generous act. He appreciated the sentiment that prompted them to the step and would ever treasure the gift.

PACIFIC LODGE, A. F. and A. M., Amherst, Mass., celebrated its 110th birthday by dedicating its new temple, Thursday, June 8. A committee of the lodge attended by a large delegation of members met the officers of the Grand Lodge on their arrival in the afternoon and conducted them to the temple where a reception was held at 6 o'clock.

Grand Master Flanders was attended by Right Worshipful Edwin A. Blodgett, deputy grand master, Right Worshipful Samuel Hauser, senior grand warden, Most Worshipful J. Albert Blake, past grand master, Charles T. Gallagher, Right Worshipful Thomas W. Davis, recording grand secretary, Right Worshipful Brother Clarence A. Brodeur, C. C. Spellman, Worshipful Brothers D. E. Miller, P. R. Bridgeman, H. P. Ballard, George W. Chester, O. D. Dickerman, Roscoe E. Learnard and Abram Davis.

The program included an address of welcome by Worshipful Master Edmund I. Bangs, prayer by the grand chaplain, singing by the Weber quartet of Boston, dedication by Most Worshipful Dana J. Flanders, grand master of the Grand Lodge of Massachusetts. After the dedication a banquet was served to more than 400 guests in the Town hall, which was decorated for the occasion with potted plants, flags and Masonic emblems.

Richard W. Irving of Northampton was toast master. The speakers were Most Worshipful Charles T. Gallagher, past grand master; Dana Malone, past master of Republican lodge, Greenfield; and Clarence A. Brodeur, past senior grand warden of Westfield.

Members of many other lodges were present.

The lodge received its charter June 8, 1801. Its meetings have been held in Caleb Hubbard's tavern, Plumtrees, in Lucius Field's hall in Leverett, in John Bagg's tavern in East Amherst, in Boltwood's tavern in Amherst Center and for the last 50 years in Cook's block.

Jan. 4, 1882, its hall was rededicated after having been twice burned, repaired and refitted.

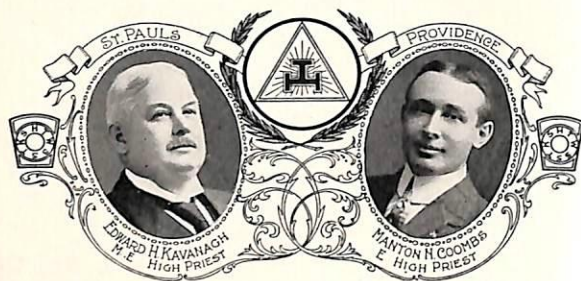
The Pacific lodge building association, composed of members of the lodge, was chartered in 1910 with an authorized capital of \$25,000. Charles E. Wakefield, Charles H. Sanderson, D. M. Billings, C. H. Rumery and C. R. Elder were constituted a building committee and given power to buy a lot and build the temple. They raised \$23,000 and the present temple was speedily constructed and furnished.

The building is of brick. The first floor contains reception rooms and a banquet hall. The lodge room, anterooms and clubroom occupy the second floor. The location is on Main street near the town hall.

The committees in charge of the dedication consisted of E. D. Bangs, Wilbur M. Cook and F. W. Bailey, ritualistic work; E. P. Bartlett, N. E. Angus and Frank Wood, banquet; A. B. Rowell, G. H. Chapman and John Hubbard, invitations; G. E. Stone, C. H. Edwards, L. S. Walker, music; E. W. Carpenter and W. A. Hyde, printing; E. H. Forristall, C. S. Tillson, J. S. Reed, M. B. Kingman and R. S. Morgan, decorations.

The general committee was E. W. Carpenter, J. W. T. Davis, J. R. Anderson, J. B. Paige and H. D. Haskins, past masters of the lodge.

THE Traveling Triangle has reached another station in its path of fraternal usefulness. On Thursday, June 15, it was the occasion of a delightful mingling of the members of two of the largest chapters of Royal Arch Masons in New England. St. Paul's Chapter of Boston, which has recently been honored with the custody of the Triangle by Carnarvon Chapter of Montreal, sent a large delegation of its members headed by Excellent Companion Edward H. Kavanagh, high priest, to Providence, R. I. where in the presence of 500 royal



arch Masons it was delivered to Manton N. Coombs, high priest of Providence Royal Arch Chapter. The party which went from Boston by special train numbered more than 200.

High Priest Kavanagh was attended by Right Excellent James S. Blake as K; Almon B. Cilley, S; Oscar Storer (PHP), T; Hermon L. Klein, C of H; Irving G. Findlay, PS; Herbert E. Cook, as RAC; Clarence E. Burleigh, M 3d V; Alonzo E. Yont, M 2d V; Charles S. Hadaway, M 1st V; Edwin C. Wheelock SS; and Edward F. Jacobs, tyler. There were also Hammond B. Hazelwood and William M. Farrington, PHP, of St. Paul's; John T. Kimball, G tyler; Charles E. Hull, PHP, of St. Matthew's and W. K. Adams PHP, of Reading.

There was a banquet in the Masonic hall, the room being adorned with emblems of the rite and banners conspicuous, among which was a massive triangle formed of red electric bulbs. Music was contributed by an orchestra, and there were several solos. The menu card bore a miniature of the triangle and the faces of High Priests Coombs and Kavanagh.

Following the banquet the company adjourned to the lodge room. The officers of St. Paul's chapter were introduced by Most Excellent Albert L. Anthony, past grand high priest of the Grand R. A. Chapter of Rhode Island.

The triangle was accepted for the chapter by Excellent High Priest Manton N. Coombs, who said:

"To you, your officers and members, Providence chapter extends a hearty and cordial welcome. It is unusual for two chapters to meet under such significant circumstances. The largest chapter in Massachusetts is greeted by the largest in the world and we fervently hope that the courtesies can be repeated many times."

In replying High Priest Kavanagh said: "It

is true we come on a mission of peace, love and goodwill. We esteem it a proud privilege to bear the emblem of the craft that has become so notable. While conveying the sentiments of St. Paul's to you we are asked to mingle with them the love and goodwill of St. Patrick chapter of Toronto, the originator of the sacred emblem. We fondly hope that it will make the same impression on your hearts that it has on ours and perform its grand mission. We are loth to part with it. We place it in your hands tenderly, lovingly and with all affection. May its mission be fulfilled; guard it zealously and pass it on so that the grand aim of the founders may be carried out."

High Priest Coombs declared that he accepted the triangle with the greatest delight. Providence chapter, he said, realized its duties and would carry out the designs of St. Patrick's. "We thank you for granting us the privilege of being the custodian of the treasure," he declared, "and feel confident that the purposes of its giving will be exemplified by St. Paul's and Providence."

A telegram was read from Past First Principal Milne of St. Patrick's, Toronto, conveying its greetings with this sentiment: "May the triangle be the means of strengthening the bonds of brotherly love throughout the capitol world."

It was decided to telegraph the thanks of Providence to St. Patrick's.

The company was entertained for an hour by Henry Chase, monologist, Henri Faucher, violinist with Marie B. Faucher, accompanist, Sidney Green of Boston, chalk artist and a musical sketch team.

The history of the Traveling Triangle is told as follows in the handsome Masonic program by the Providence Chapter.

The Traveling Triangle has created in recent years a renewed interest in Capitular Masonry in the United States and Canada. This Triangle, the idea of which was conceived by Saint Patrick's Chapter of Royal Arch Masons of Toronto, Ontario, is intended to strengthen the feeling of brotherhood and to more closely unite the Royal Arch Masons of each Grand Chapter Jurisdiction in the world.

The Triangle is of heavy gold, equilateral in form, angles about eight inches in length and three quarters of an inch in width. At

the top is a Canadian beaver, and entwined about the Triangle are shamrocks and maple leaves. In the center, hanging by two gold chains, is a pendant showing Saint Patrick, the seal of the Chapter in green and gold, and the motto 'Nulli Secundus' as well as the name of the Chapter. At the bottom are emblems of Capitular Masonry.

The Triangle is not to be placed in the keeping of more than one Chapter in each Grand Jurisdiction, and will probably enter all of the Grand Chapter Jurisdictions of North America, and after that all other Grand Jurisdictions of the world, finally being returned to St. Patrick's Chapter, Toronto, Ontario. Upon its return the Chapters through whose care it has passed, are expected to be represented at a grand reunion.

The Triangle's record shows that the initial trip was to Keystone Chapter, No. 163, Buffalo, N. Y., thence to McKinley Chapter, No. 181, Cleveland, Ohio, King Cyrus Chapter, No. 133, Detroit Mich., Keystone Chapter, No. 6, Indianapolis, Ind., Lincoln Park Chapter, No. 77, Chicago, Ill., Prince Rupert Chapter, No. 52, Winnipeg Man., Wascana Chapter, No. 121, Regina, Can., Vancouver Chapter, Ancient Frontenac and Cataragui Chapter, No. 1, Kingston, Ont. and Carnavon Chapter, No. 5, Montreal, P. Q., having been brought to Boston April 18, 1911, by a delegation of the companions of that Chapter under the lead of Peter W. A. Burket, principal Z., or High Priest as the official is called in the United States, and by them placed in the custody of Saint Paul's Chapter of that city, and who this evening will deliver it into the custody of Providence Chapter, whose privilege it is to decide to which Chapter it shall next be delivered."

THE 40th anniversary of Evening Star Royal Arch Chapter, Westfield, Mass., was observed, Thursday, June 8.

The celebration was a past high priests' night. The past high priests were invited to occupy the chairs. After the work a buffet luncheon was served in the dining room.

The only men living who were charter members are Charles A. Pierce and William H. Foote. Mr. Pierce was the third high priest of the order. The first high priest was the

late Judge Henry B. Lewis. Of the 25 who have served as high priests, 14 are living. This chapter is one of the most flourishing in the district and has a membership of nearly 300. At the meeting something of the history of the chapter was given and there were reminiscences by some of the older men. There was no formal program.

The principal officers of the chapter are: John E. Boyle, high priest; William E. Atwater, king; Frank N. Strickland, scribe.

JOSEPH WARREN Commandery decorated the monument erected to the memory of Joseph Warren, at the Forest Hills cemetery, West Roxbury, Mass., on Tuesday, May 30th.

J. FREDERICK SAMPSON, a well known Mason of Boston, and long time armorer of Boston Commandery, died June 2d after a short illness. Brother Sampson was born in Boston, April 18, 1837. He was raised in Joseph Warren lodge, Feb. 22, 1876. He was a member of St. Andrew's R. A. chapter, Boston Council Royal and Select Masters, Boston Commandery K. T., and all of the Scottish Rite bodies meeting in Masonic Temple. His funeral was conducted by Boston commandery on Sunday, June 4th in Masonic Temple, his body was buried in the lot of Boston commandery at Mt. Hope cemetery. More than one hundred members of Boston commandery were in uniform, and a large number of other friends were present at the funeral.

A CARD from Brother James M. Dow, Liverpool, informs us of the death of that noted Mason, William J. Hugan, Torquay, England, which occurred May 20th. Brother Hugan was one of the few Masons who have a world-wide reputation. The craft are indebted to him for much valuable information regarding the history of both operative and speculative Masonry. His death is a great loss to the Masonic fraternity everywhere.

ST. MATHEW'S R. A. CHAPTER, South Boston, Mass., enjoyed a "Ladies' Night," Monday, June 5. More than 150 were present. There was a supper at 6.30 followed by an entertainment and dancing.

AMONG the guests of Boston Council R. & S. Masters at Masonic Temple, May 26, was Companion Benjamin Taft, a member of Hiram Council of Worcester, who has just retired as head of one of the Scottish rite bodies in Boston, and has frequently been the guest of Boston Council, gave evidence of his appreciation of the courtesies by presenting a gavel to that body. In tendering the gift he alluded to the welcome always accorded him by cryptic Masons in the temple, and said that he desired to leave with it a tangible souvenir as an expression of his feelings.

The gavel bears a silver plate on which is inscribed: "Presented to Boston Council, R. & S. M., by Benjamin Taft, May 26, 1911. Wood from old South Church erected 1729."

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COMPANION J. A. SHERRARD, a member of Saint Andrew's R. A. Chapter, Boston, is one of the successful hotel men of the country. In addition to the delightful Hotel Preston at Beach Bluff, in the neighborhood of old historic Marblehead, he is now proprietor of the Louisburg, one of the fine hotels of Bar Harbor, Maine. He is also a successful manager of winter resort hotels. Companion Sherrard is a thorough hotel man, always alert in providing for the comfort of his guests and always a courteous and obliging host.

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THE annual conclave of Gethsemane Commandery K. T., Newtonville, Mass., was held Tuesday, June 27.

An incident of knightly courtesy and unselfish friendship, as rare as it is noble, was exhibited when Sir Knight W. L. Church, generalissimo, declined to accept the office of eminent commander, to which he had been unanimously elected, in order that the honor might be given to another. When the hour came for the election of officers Recorder Asa C. Jewett, who has served the commandery more than a quarter of a century, was requested to retire. During his absence Generalissimo Church spoke of his long service as recorder and urged that special consideration should be paid him by electing him eminent commander. Sir Knight Church's reason for his action as afterwards expressed to Sir Knight Jewett was that it was "merely a fine chance to work out a problem that everybody wanted to see worked out and the pleasure

to me in doing it was greater than you in receiving it."

It was nevertheless a magnanimous act that merits the admiration of every sir knight. There is no doubt that every member will be present when next election comes around to vote for Sir Knight Church as eminent commander.

The following officers were elected for the ensuing year: A. C. Jewett, eminent commander; E. P. Hatch, generalissimo; C. I. Shepard, captain general; C. D. Burrage, senior warden; A. H. Decatur, junior warden; Past Em. George Breeden, prelate; Past Em. James B. Fuller, treasurer; C. W. Henderson, Jr., standard bearer; G. H. Dale, sword bearer; D. F. Lord, warder; A. S. Bryant, recorder.

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ABOUT 150 members of Calvary Commandery K. T. attended service, Sunday, May 21, at the Church of Transfiguration, Edgewood, R. I., at the invitation of Sir Knight Rev. Levi B. Edwards, rector of the church. They were under command of Eminent Commander Herbert D. Nickerson. There was an excellent musical program given under the direction of Sir Knight Harry M. Mays, the church chorister.

Midway in the service the entire body of Knights arose and with drawn swords repeated the Apostles' Creed. Rev. Mr. Edwards took his text from St. Luke xxiv., 51, pertaining to the ascension of Christ, and laid great stress upon the importance of the ascension.

The rector and the parishioners held a reception in the big Sunday school room after the service and there the Sir Knights were greeted and a collation was served.

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WHAT CHEER LODGE, No 21, F. and A. M., Providence, R. I. had its 54th annual outing, Thursday, June 15, at Hunt's Mills, and over 300 members of the order journeyed to the pleasure resort to enjoy games and dinner. As usual, the field sports provided the most fun.

There was no set time for getting to the Mills, but it was announced that the sports program would begin at 1 o'clock and by that time a large part of those who were intending to be present had arrived by the cars and automobiles. The ball game was the opening number.

A dinner was served in the large dance hall at 4 o'clock. Master Albert Knight presiding. The guessing contest was one of the features of the day, the prize, a handsome cut glass vase, donated by the officers of the lodge, being won by H. F. Winslow who guessed within a few inches the length of a string that was packed into a bottle. During the dinner an orchestra played and it was a very enjoyable affair.

The committee in charge of the arrangements for the day consisted of the following members: Hamilton K. McKenzie (chairman), Ernest R. Smith, Fred L. Pierce, John D. McLeod, Edwin O. Chase, Edward Edgers, Frank F. Davenport, Elbert Simons, E. E. Gardner, Spencer B. Hopkins, Joseph D. Grinnell, Isaac A. Shippee, Waldo Davis and W. Frank Cloudman.

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BROTHER HERBERT HARRIS, Portland, Maine, our esteemed correspondent in that city, will spend the next few months in Europe. He expects to return in October. His host of friends join in wishing him a pleasant journey and safe return.

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WORSHIPFUL BROTHER HENRY M. ROWE, past master of Joseph Webb lodge, Boston, died suddenly, Wednesday, June 7. Brother Rowe was an earnest Mason and an honest exponent of Masonic principle. By his will, which has been filed recently, he gives the house, 61 Harvard St., to the First Worshipful Masters Association of Massachusetts, and the house, 6 Hudson St., to be held in trust for the benefit of Joseph Webb Lodge.

The latter bequest designates that a part of the income from the property be used to pay the expenses of the 50th and 100th anniversary celebrations of the lodge.

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MRS. PHEBE C. GOODWIN, an old time resident of Boston, has died at the age of 99 years. She was a member of the Eastern Star, and her funeral was conducted by the Order, Wednesday, June 7. She was the widow of Maj. Horace Goodwin of Hartford, Conn. She was a direct descendent of Elder William Brewster of the Mayflower and a "real" daughter of the Society of the War of 1812.

BOSTON COMMANDERY K. T. enjoyed a charming pilgrimage to the White Mountains in order to observe St. John's Day. The lines were formed in Masonic Temple, Boston, Friday, June 23, under the directions of Generalissimo Leonard W. Ross, as Eminent Commander Jesse E. Ames had not recovered from his recent automobile accident. At 10 o'clock the commandery marched to the music of Sir Knight Thomas Carter's band to the North Station. The ladies of the party were assembled at the station. At 11 o'clock the special train moved towards its place of destination, the Crawford House, White Mountains, which was reached at 4 o'clock. The Crawford House was the headquarters of the commandery during its pilgrimage. Excursions by automobiles and carriages were made to Franconia Notch, Mt. Willard and to the Willey House and on Saturday a large party went to the top of Mt. Washington under most favorable weather conditions. On Saturday evening the formal banquet was served, which was a great success, the tables were handsomely decorated with flowers and ferns. The company was also increased at this time by the arrival of three parties in automobiles from Boston.

Handsome souvenirs were provided for all at the banquet, those for the ladies being unique silver mirrors. There were about 125 in the party.

The trip home was on Sunday, starting from the Crawford House at 3 o'clock and arriving in Boston shortly after 8 o'clock. All unite in saying the Pilgrimage was a glorious success. The only disappointing feature was the absence of Eminent Commander Jesse E. Ames.

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WE are informed that the Masons of Portland, Me., have decided to hold a grand fair in their new temple when completed, which will be about the first of November, and for that purpose have organized by electing the following officers:

Executive committee—A. G. Schlotterbeck, chairman; Edward W. Cox, treasurer; Will H. Adams, James A. Martin, Joseph B. Reed, Theodore H. Johnson, Howard B. Chandler, C. J. Farrington, secretary.

ALL SORTS

"The friends thou hast, and their adoption
tried,
Grapple them to thy soul with hoops of steel;
But do not dull thy palm with entertainment
Of each new-hatch'd unfledged comrade."
—Shakespeare.

"Sammy," said his mean uncle, "how would
you feel if I were to give you a penny?"
"I think," replied Sammy, "that I should
feel a little faint at first, but I'd try and
get over it."—Sacred Heart Review.

Doctor—Well, Mrs. Jones, did you test
your husband's temperature, as I told you?
Mrs. Jones—Yes, doctor. I put the barom-
eter on his chest, and it went round to
"very dry," so I gave him a pint of beer,
and he's been to work this morning.—Mrs.
Bull.

She used to be a pensive maid,
But now, upon my life,
Since we are married, I'm afraid
She's an ex-pensive wife.
—Woman's Home Companion for May.

Mr. Green—I had a queer dream last night,
my dear. I thought I saw another man run-
ning off with you.
Mrs. Green—And what did you say to him?
Mr. Green—I asked him what he was run-
ning for.

"Tell me," said the lovelorn youth, "what's
the best way to find out what a woman thinks
of you?"
"Marry her," replied Peckham promptly.
—Catholic Standard and Times.

"You can't imagine how it cheers an old
maid to be taken for a girl."
"But it would cheer her a good deal more
to be taken for a wife."

Frost—"What's the difference between a
debutante and a suffragette?"
Snow—"About twenty years."—Woman's
Home Companion for May.

"For right is right, since a God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin."
—Frederick W. Faber.

Old Gentleman (rather given to sermoniz-
ing)—Now, children, why do I take all this
trouble to leave my own house and come over
here and speak to you thus? Can any bright
little girl or boy tell me?
Little Rosalie (innocently)—I know. It's
because you like to hear yourself talk.

"It isn't so much the fish we get," said the
man with the habit, "as it is the getting out
in the big, open country—"
"Where there is room enough to build up
a few respectable sized fishing lies," inter-
rupted the man who didn't like to fish be-
cause he hadn't the price.

A woman who visited the British Museum
recently inquired of an attendant: "Have you
no skull of Cromwell? I have been looking
all around for a skull of Oliver Cromwell."
"No, madam," replied the attendant. "We've
never had one."
"How very odd!" she exclaimed; "they have
a fine one in the Museum at Oxford!"
—Ladies' Home Journal.

Riggs—I understand that you encourage
your son to practice on the cornet.
Griggs—Yes, sir. He's only been playing
two months, but today I bought the house next
door to me for one-half of its value.—Brook-
lyn Eagle.

Griggs. "Talk about bargains in clothes;
here's a suit I bought for \$8. Now if I
were to tell you I paid \$20 for it, wouldn't
you believe me?"
Briggs (scrutinizing it). "Well—I might if
you told me over the telephone."

"Were the whole realm of Nature mine
That were an offering far too small."
The congregation sang—then some
Coughed up a dime, some naught at all.

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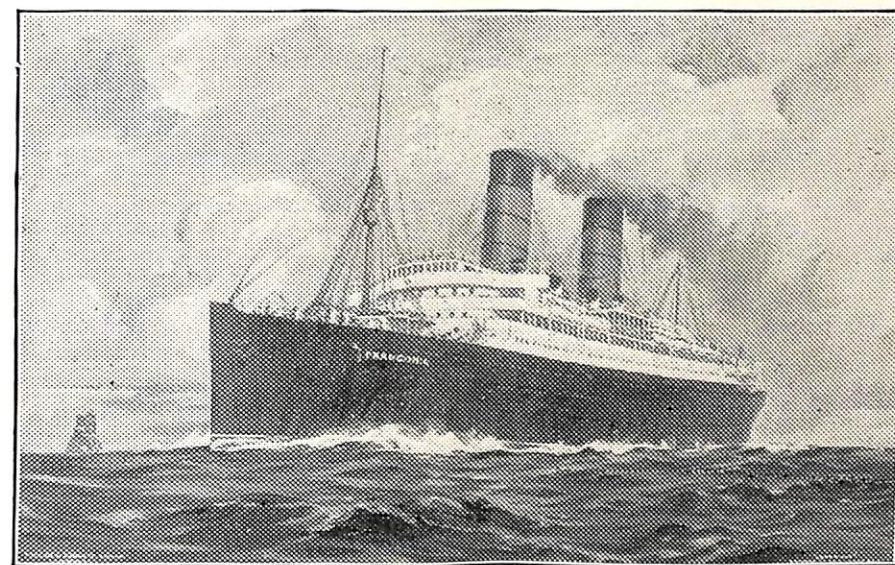
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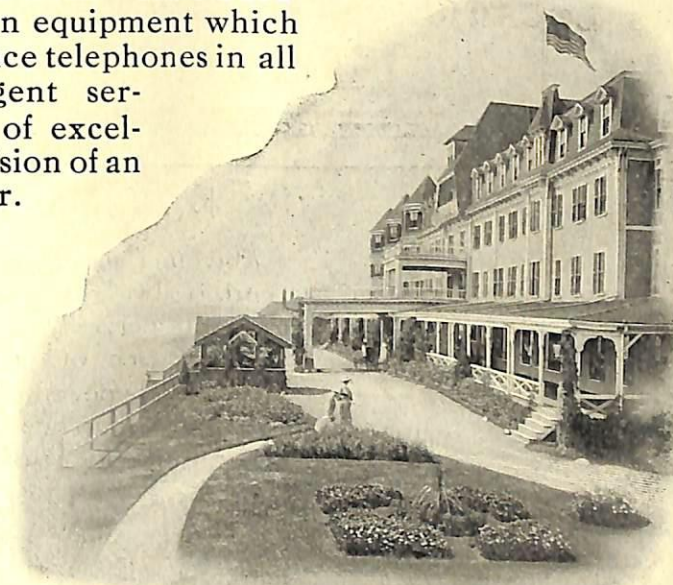
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NATIONAL SHAWMUT BANK OF BOSTON

40 WATER ST

CENTRAL
LOCATION

Condensed Statement at Close of Business June 22, 1911

RESOURCES

Time Loan.....	\$40,025,839.72
Demand Loan	13,070,510.66
Stocks and Bonds.....	8,065,987.31
Banking House.....	2,850,000.00
Exchanges and due from Banks...	25,390,823.99
Cash.....	12,295,520.58
	\$101,698,682.26

LIABILITIES

Capital.....	\$ 3,500,000.00
Surplus and Profits.....	5,854,893.14
Circulation	849,247.50
United States Bond Account	527,000.00
Reserved for Taxes.....	95,948.39
Deposits	90,871,593.23
	\$101,698,682.26

Accounts of Merchants, Individuals, Trustees, Partnerships and Corporations invited. All reasonable banking facilities extended to our customers.



"No Three O'clock Fatigue"

The quiet, unruffled, self-poised operator, whose work is always on time—the one who shows no trace of "nerves" at the end of her day's work—finds in one of the exclusive features of the Monarch Typewriter her greatest aid to promptness and assurance against "3 o'clock fatigue." That feature is

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